The Outlook

Vol. 61 April 8, 1899 No. 14

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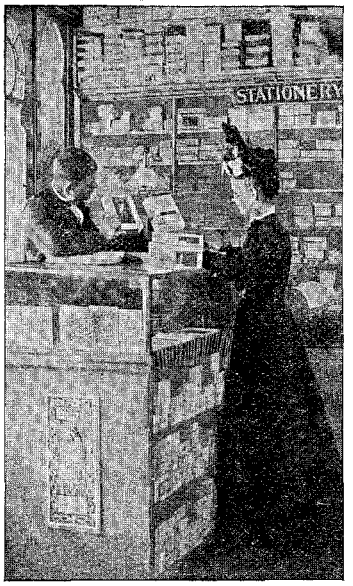

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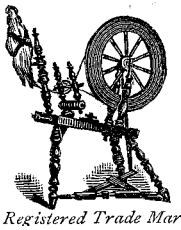

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The Outlook

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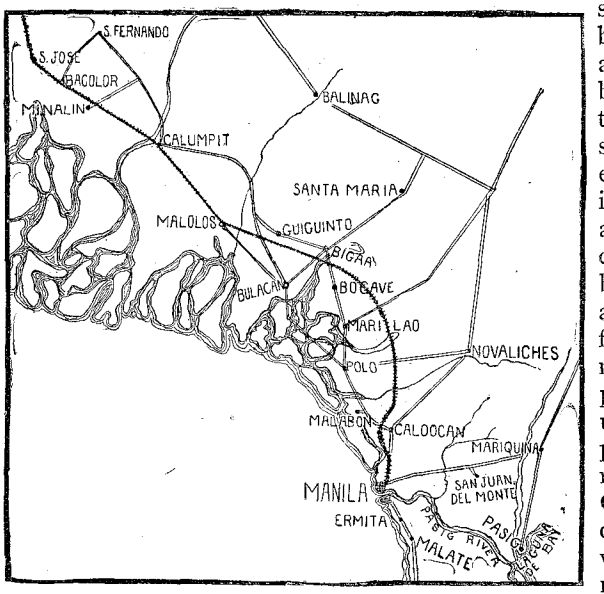
The Campaign in Luzon

With the occupation of Malolos on Friday of last week the general advance of our army ceased, for a time at least, after a short, sharp, and universally successful movement—in all some twenty-five miles north and northeast from Manila. From point to point along the line of the railway our forces drove the natives, sometimes meeting with stubborn resistance, but never with such opposition as long to retard the advance. From Marilao to Malolos there were fewer and less well-built intrenchments than between Polo and Marilao, and the fighting of Wednesday, Thursday, and Friday was much less severe than that of the previous days, described in our last week's issue. As a rule, the Filipinos retreated on the near approach of General MacArthur's division, burning the villages as they went. The largest of these, Bulacan, was left to the west of our advance march, but it is reported to have been entirely destroyed by the natives. On reaching Malolos it was found that the main body of the enemy had decamped on the day before our army arrived, leaving only a rear guard, who fired with little effect upon our soldiers and then fled. Part of the town had been burned. General MacArthur at once occupied the building formerly used by Aguinaldo as headquarters, and gave his troops a well-earned rest. In all last week's fighting the engineers were often called on to repair bridges; the crossing of the river at Guiguinto on Thursday, in the face of the enemy's fierce resistance, was a particularly brilliant military episode. Our gunboats also took an active part by ascending the rivers and shelling the enemy. Aguinaldo is said to be now at San Fernando (see map), but his whereabouts and future movements are really purely conjectural. Scouting parties sent northward to Calumpit indicate that there will be no stand made there by the enemy. General Otis cables that his reconnoitering parties find only small parties of the enemy, who retire on the approach of our men. General Otis also reports that our army is in excellent spirits and health, and that he is preparing for another active campaign. Military authorities here think it quite improbable that Aguinaldo will again face our army in the open, but believe that his forces, scattered among the hills, will fight in guerrilla fashion if detachments of our army are sent after them. All accounts agree that the American soldiers, volunteers as well as regulars, fought with



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the utmost steadiness and discipline all the way from Manila to Malolos, and the resistance of the enemy in the early part of the movement was vigorous enough to call for courage and persistence on the part of our troops. It has been demonstrated beyond question that the Filipinos cannot stand against American soldiers either in the open field or behind defenses—and some of the intrenchments thrown up by them were scientifically made and decidedly strong. How long the Filipinos may be able to sustain a hill-warfare is quite another question. The fact that a movement eastward from Manila to Mariquina has been made by General Otis's orders shows that the insurgents have a tendency to mass in any part of the territory left temporarily unoccupied. Those near Mariquina were easily repulsed and the town occupied. General Lawton, General Hall, and General King are holding the line from Manila eastward across the island, and report that insurgent forces to a considerable number have gathered to the south of their line. The islands other than Luzon have remained quiet during the week. The total number of our killed and wounded since the advance began is not far from a thousand, about two hundred in all having been killed since February 1. The insurgents have lost, some military authorities estimate, at least twenty thousand in killed and wounded.

❀

The Samoan Difficulty

Although it was on March 15 that the English cruiser Porpoise and the American cruiser Philadelphia joined in shelling the Samoan villages occupied by Mataafa's adherents, only meager accounts of the affair have been given to the press. From a despatch sent by Admiral Kautz, of the Philadelphia, and forwarded on March 30 from New South Wales, and from other sources, it appears that, the American and English Consuls having united in an order to Mataafa and his followers to respect the decision of Chief Justice Chambers recognizing the kingship of Malietoa, Mataafa so far complied as to withdraw his forces from the Government reservation. They still, however, kept up a warlike attitude, and were greatly encouraged by what Admiral Kautz describes as "an incendiary proclamation" put forth by the German Consul-General; this document denied the authority of the agents of the foreign Governments united in the protectorate to overthrow the existing provisional government (Mataafa's) without the consent of the third party to the protectorate—in this case, of course, Germany. Thereupon Mataafa and his chiefs advanced upon Apia, and in their attack upon the place one American soldier was killed while guarding the American Consulate, and three British sailors were also killed. The British and American commanders at once sent an ultimatum to the chiefs ordering them to leave the part of Apia held by them before noon of March 15, under penalty of bombardment. Exactly what followed is not quite certain; press accounts state that a bombardment of villages on the coast was begun just *before* the time named by the ultimatum expired, and that a more or less desultory shelling of native villages was kept up for eight days; just what the necessity was for such a prolonged shelling of defenseless villages is not, as we write, entirely clear. Some slight damage was done to the German consulate by a shell which prematurely exploded, and by the same shell an American soldier was injured. English papers strongly blame the German Consul for encouraging the Mataafans to break the peace. The legal strength of the position taken by the English and American representatives lies in the fact that Malietoa Tanus's claim to the throne is affirmed by a decision of Chief Justice Chambers, and that the Berlin Treaty, beyond dispute, makes the decision of the Chief Justice binding in questions of the succession. The Germans quote former utterances of Mr. Chambers inconsistent with the decision, but he very properly responds that these utterances were unofficial expressions, not decisions of the court. Mataafa, in the eyes of his native followers, is a great war chief, and it seems probable that his party would gain the ascendancy if the succession were to be decided by native fighting. There is a certain humorous aspect in the fact that Mataafa's exclusion from the succession by the Berlin Treaty was due to the hostility of the Germans who now support his claim and assert that the Berlin Treaty did not look

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forward to the present state of affairs, and that he is therefore eligible.

❀

A Joint Commission Probable

So far as is known, the Berlin and Washington authorities have dealt with the delicate and rather serious Samoan complication in a thoroughly pacific spirit. The proposition for a Joint High Commission made by Germany has been welcomed by the United States in an informal way, and it is believed that a formal acceptance of the proposition will soon follow. Such a Commission would doubtless possess wide authority, and its sessions would probably result in a new treaty. It is understood that each of the three nations would, under the plan suggested by Germany, have one representative on the Commission, and that there would be an advance understanding that the results reached by the Commission should be accepted by the three Governments. A suggestion has also been made that King Oscar of Sweden should act as umpire if the Commissioners should be unable to reach a satisfactory result. The German newspapers express the highest gratification at the readiness of our Government to accede to this proposal of a Joint Commission. The response from Great Britain has not been so prompt, and the matter is still under discussion there, but there seems little reason to doubt that the final reply will be favorable. Certainly the whole subject is one entirely suited for conciliation, arbitration, and mutual concession. The tripartite protectorate was designed to prevent native wars for the succession, to establish peace in the islands, and to safeguard foreign interests. In at least two of these respects it has been an absolute failure, partly because of lack of discretion and good judgment on the part of the local representatives of the three Powers, partly because of the fundamental futility of such a triply divided protectorate. There is nothing in the past history of the Samoan dissension which should prevent amicable and peaceful settlement of the matter. A little international common sense is all that is needed. And in whatever is done, it is sincerely to be hoped that it will not be forgotten that the well-being and civilization of the natives must be a chief object, as well as the commercial interests of the foreign nations who have made themselves responsible for order and peace. So far foreign rule in Samoa has been somewhat chaotic, and even the preservation of peace between native factions by outside pressure has been a signal failure. The proposal by Germany that, if the tripartite occupation is to continue, all the foreign representatives now in Samoa be recalled and new ones appointed, is an excellent and a practical one.

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Municipal Purchase in Detroit

In Detroit, Michigan, municipal ownership of the street railway system is now the immediate question. The Legislature has passed, and Governor Pingree, of course, has signed, an act authorizing the Board of Aldermen of that city to appoint a commission to purchase the street railways. Ex-Congressman Tom L. Johnson, the head of the street railway system, not only agrees with Governor Pingree in his views about municipal ownership, but desires to sell. At last week's meetings of the Board of Aldermen, while many of the members urged that purchase should not be made without again submitting the matter to the voters, who at the previous election merely voted in favor of municipal ownership of tracks, the commission authorized was finally appointed by a vote of 21 to 11. The commission consists of Governor Pingree and two prominent Detroit citizens—one a Republican and the other a Democrat. Governor Pingree opposed the resubmission of a definite proposition to the voters, upon the ground that the street railway would not name a figure at which it would sell and have that figure made the basis of a political campaign. Of course there is weight in this objection; but if the commission were authorized to make a contract subject to the ratification of the voters, the issue would not be essentially different from that presented last year to the voters of Switzerland regarding the national railroads, when public ownership was ordered by such an overwhelming majority. While, therefore, we welcome the experiment which is proposed in Detroit, and believe that that city has the intelligence and public spirit to prosecute it successfully, yet we believe that a prudent conserva-

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tism and democratic principle alike demand that the experiment should not be undertaken without the definite approval of a majority of the citizens. The danger of corruption when Aldermen are given the power to sell franchises belonging to the citizens is not greater than the danger when they are given unqualified power to buy a franchise from the company; and our personal regard for Governor Pingree's business judgment and Mr. Johnson's public spirit does not lead us to favor in this instance a departure from the sound principle. Municipal ownership and operation of street railways has not been tried in this country, except in the case of the Brooklyn Bridge, and, in spite of its success there, the principle would suffer and not gain if the street railway system of Detroit should be purchased at a price unsatisfactory to the majority of the citizens, and prejudicing them against it from the start.

❀

The Chicago Campaign The mayoralty campaign just closing in Chicago as we go to press was in every way extraordinary. There were three parties in the field, each with a candidate of exceptional ability and unexceptionable private character, and each urging a municipal programme singularly progressive. The Republican platform, as we have before stated, indorsed the demand for four-cent car-fares, which seemed so faint to readers of Chicago papers a few months ago. The Republican candidate, Zina R. Carter, has stood squarely upon this platform, and while he has failed to awaken enthusiasm, he has at least held the confidence of his party, despite his political obligations to the distrusted Lorimer machine. The Democratic platform not only indorsed four-cent car-fares as the maximum when charters are renewed, but declared in favor of "muncipal ownership of all public utilities at the earliest practicable moment," with this unexpected proviso: "We pledge the Democratic party of Chicago to the strict and honest enforcement of [the civil service] law. We hold that a proper civil service system is an absolute prerequisite to municipal ownership." Mayor Carter H. Harrison, the Democratic candidate, has proved himself a remarkably effective public speaker, and while his record upon civil service reform has been awkward, his success in defeating the boodle fifty-year franchises, and in reducing the cost of electric lights from $96 to $68 a year, has enabled him to appeal powerfully to the anti-monopoly sentiments that seem so intense. The third party in the field—that which nominated ex-Governor Altgeld—has made distinctively an anti-monopoly campaign. It was ex-Governor Altgeld who began the agitation for lower fares as against higher taxes for street-car companies, and the platform on which he was nominated demanded the complete municipalization of the street-car systems, so that, like the water-works, they should serve the citizens at cost. His platform, however, was not confined to municipal matters, but strongly indorsed the Democratic National platform of 1896. Indeed, the avowed object of his candidacy was to defeat the alleged efforts of Mayor Harrison to "Tammanyize" the Democratic party by abandoning the Chicago platform. This attack upon Mayor Harrison within his own party has led to the most remarkable features of this conflict. The daily papers which fought the Chicago platform have, with the exception of the "Inter-Ocean" and the "Tribune," been supporting Mayor Harrison—an avowed silver Democrat—in preference to Mr. Carter, the regular Republican candidate. Mr. Altgeld has met with violent newspaper antagonism, but has been holding public meetings of unparalleled enthusiasm. The election returns must be read in the light of the complications thus presented. The vote for Mr. Carter does not register the Republican strength. The vote for Mr. Harrison includes not only the Democrats who support the regular party ticket, but Republicans who feel that the National fight within the Democratic party is more important than the local fight against it.

❀

Negro Disfranchisement The Democrats of Alabama, in their State Convention held last week, boldly proclaimed that they proposed to follow the example of Mississippi, South Carolina, and Louisiana in disfranchising men because of their "race, color, and previous condition of servitude." Two of the resolutions which they adopted read as follows: "We favor the holding of a Con-

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stitutional Convention for the purpose of so regulating the right to vote as to perpetuate the rule of the white man in Alabama." "We pledge our faith to the people of Alabama not to deprive any white man of the right to vote, except for conviction of infamous crime." In other words, they proclaim suffrage to be a manhood right to be forfeited only by infamous crime, but they deny manhood rights to the men who received theirs through the Fifteenth Amendment. In Alabama, however, the proposed disfranchisement cannot be adopted without submitting the proposition to the voters of the State, and therefore in this State, as in North Carolina, there is a chance that the measure will be defeated. Meanwhile, in Louisiana, the friends of equal rights are preparing to contest before the Federal courts the provision of the Louisiana Constitution disfranchising citizens because of illiteracy unless their families possessed the suffrage before it was given to negroes. Some men who are loyal to the spirit of the last amendments to the Constitution fear that this suit will fail because of the decision of the Supreme Court last April upholding the Mississippi provisions disfranchising citizens who could not read the Constitution or satisfactorily explain a clause when read to them. The Court, however, in this case simply took the position that the provisions "do not, on their face, discriminate between the races, and it has not been shown that their administration was evil." The Court explicitly reaffirmed the principles laid down by Justice Matthews in the famous laundry case, where ordinances aimed at the Chinese were in question. The language of the Court in that case was as follows:

> The facts shown establish an administration directed so exclusively against a particular class of persons as to warrant and require the conclusion that, whatever may have been the intent of the ordinances as adopted, they are applied by the public authorities charged with their representation, and thus representing the State itself, with a mind so unequal and oppressive as to amount to a practical denial by the State of that equal protection of the laws which is secured to the petitioners as to all other persons by the broad and benign provisions of the fourteenth amendment to the Constitution of the United States.

Upon these principles, a law denying rights to men on the explicit ground that their families did not possess these rights until race discriminations were prohibited cannot be sustained. Every State may disfranchise illiterates, but no State may explicitly disfranchise black illiterates.

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The Pennsylvania Senatorship

One Pennsylvania legislator after another has appeared before the Investigating Committee at Harrisburg and told of the offer of bribes, ranging from petty offices for their friends to as high as $5,000 for themselves, if they would support Mr. Quay in various ways; but, in spite of all this testimony, the primary elections recently held have resulted in Quay victories. In Lancaster County, where only about 18,000 Republican votes were polled last fall, about 16,000 were cast at the primaries, and nearly two-thirds of these were cast for the Quay candidates. The fact that Mr. Quay was the "regular" caucus candidate for Senator, and the argument that the scruples of his opponents might cost the party or the State a Senator in the next Congress, seemed to outweigh all other considerations. The result is that Mr. Quay's cause has recovered prestige when on moral grounds it should be losing it. Nevertheless, the willingness of the anti-Quay Republicans to agree to the election of any candidate who can reunite the party has made the Quay members feel that they cannot escape responsibility if no Senator is chosen, and therefore the air is full of rumors of an impending compromise. At the present time Senator Quay could doubtless name his successor, and if he should name him, the forces he represents will have sustained only a partial defeat.

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The New York Legislature

The bill to restore vitality—or "starch," as it has come to be called—to the New York civil service law is practically law. In the Senate, where defeat was feared, only one Republican voted against it, and one Democrat voted for it. One of the speakers in favor of the bill showed that under the Black law seven-eighths of the civil servants had been appointed without competitive examinations, sometimes on the ground that their work was "confi-

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dential," sometimes because their appointment was "temporary," and sometimes because they were "laborers." The bills to prevent four tracks on Amsterdam Avenue are still in a tangle, the only hopeful event of the week being Governor Roosevelt's reported determination to secure the adoption of some bill, even if an extra session is made necessary. The most interesting event of the week—its importance will be determined later—was the adoption by the Senate of a resolution to investigate police corruption and other irregularities under the Tammany administration in this city. The good faith of the proposed inquiry has been impugned, but if the rumor that the Commission is to appoint as its counsel Mr. Moss, of the Society for the Prevention of Crime, prove true, it will certainly begin its work in the right way.

❀

The Taxation of Franchises

Governor Roosevelt, of New York, has addressed to the Legislature a short message upon the subject of taxation. He puts forward no comprehensive plan for equalizing the burden of taxation, such as the taxing of all corporations upon that proportion of their capital represented by their business in this State, but he does plead strongly for the removal of the worst grievance from which the real estate owners of this commonwealth suffer. He calls attention to the value of the franchises of the various quasi-municipal corporations, and recommends that this value should no longer escape taxation. Inasmuch as the Elevated Railway, the Metropolitan and Third Avenue surface railways, and the Consolidated Gas Company of this city alone represent the market value of $300,000,000, more than half of which is the value of their franchises, the importance of the issue is clear. The value of these franchises does not represent capital earned and invested, but the capitalized value of the monopoly privileges which the public has granted. If the small property-owner is taxed to the full upon the capital which he has earned, it is shameful that the corporations should not even pay the ordinary rate of taxation upon the capital which is theirs only through public favor, without earning on their part, and generally because of extortions practiced upon the public. Governor Roosevelt does not urge the passage of the pending bill dealing with this question, but recommends that a committee of legislators shall consider the subject and formulate their proposals. This suggestion of a commission of legislators instead of a committee of experts is cordially justified by many of those who have had to examine the recommendations of expert commissions and see how far they were from the measures which legislators in touch with ordinary people, country as well as city, would dare to indorse.

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Ohio Elections

The two important city elections held in Ohio on Monday were remarkable for the breaking down of old party lines. Mayor McKisson, of Cleveland, whose opposition to Senator Hanna and professed sympathy with the Chicago platform came so near electing him to the United States Senate in place of Senator Hanna, had been renominated at the Republican primaries, despite the fierce opposition of Senator Hanna's following. In the campaign which followed, this faction of the Republicans were joined by civil service reformers hostile to the machine which the Mayor had built up by means of the city pay-roll, and by anti-saloon workers who had been repelled by Mayor McKisson's laxity toward the vicious elements. The Democratic lines also broke, but their candidate was elected by 4,000 plurality. The confusion of party ranks here, however, was as nothing to their obliteration in Toledo. Mayor Jones, whose radical programme for the public ownership and operation of quasi-public undertakings was rejected by the Republican civic convention by a narrow majority at the dictation of the machine, ran as an Independent candidate. The Democrats also nominated a party candidate, and a triangular fight ensued, whose National importance was realized by all the voters of the city. For the first time in American municipal history, the Independent candidate was not only elected, but received a larger vote than the two regular party candidates combined. The vote was a marvelous tribute to the leadership of Mayor Jones and to the popularity of his cause.

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An Encouraging Result

The result of the trial of M. Gohier for libeling the French army ended unexpectedly

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in a verdict of acquittal. The accused had attacked some aspects of the French military system with the greatest audacity and frankness. He had affirmed that the barracks were breeding-places of vice and disease; that the officers were tyrannical, and the men subservient to the degree of cowardice as the result of this tyranny; and that the military chiefs were corrupt. These accusations were declared by the public prosecutor to be both defamatory and unpatriotic; and the expectation seems to have been general that M. Gohier would be made to bear a heavy penalty. Unexpectedly, his charges were confirmed by various witnesses. One of these witnesses, who had been reporter of the Budget Committee for nineteen years, declared that the charges of corruption were, in his judgment, true; that he believed there were great frauds in the accounts, and that the attitude of the War Office made it impossible to secure information. A number of generals and leading officers confirmed other statements of M. Gohier as regards the moral and physical conditions of barrack life and the attitude of officers toward privates; and the result was a verdict of acquittal, received with thunders of applause.

❀

Dean Murray The creation of the chair of Literature in Princeton University, named in honor of Dean Murray, has been followed by the death of that deeply loved preacher, scholar, and college officer. Few men in the academic world of this generation have made a deeper impression upon the young men under their care than Dean Murray. The difficulties of his position as the administrator of discipline in a great institution were manifold. The successful discharge of his duties required a rare union of strength and sweetness—the firmness which does not yield to pressure, and the sympathy and courtesy which enable a judge to enter into the experience of the man upon whom he pronounces sentence. Dean Murray was a Christian gentleman of the old-time and all-time type; a man of fine natural qualities, full of humor, good sense, and with a gift for fellowship and friendship which made him the most companionable and lovable of men. Born at Camden, S. C., in 1827, graduating at the head of his class from Brown University in 1850, and from the Andover Theological Seminary four years later, he filled successively the pastorates of the Congregational church at South Danvers, Mass., of the Prospect Street Congregational Church at Cambridgeport, Mass., and of the Brick Church in this city. In 1874 he was elected Professor of English Language and Literature in Princeton University, a position which he held to the end of his life, his courses of lectures being among the most popular in the University. In 1886 the office of Dean was created at Princeton, and Dr. Murray was appointed to the position. From that day until a few months past he had discharged the duties of both positions. He was one of those fortunate men whose fineness of character, purity of life, and successful work are reflected back to them in various kinds of recognition. During his last illness Dr. Murray was made aware in many ways of the extraordinary affection and reverence in which he was held. Such a man, by the tradition of his character and life, enriches a university for all time.

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The Presidency of Yale As the time approaches for the selection of a successor to President Dwight, of Yale, the wishes of the alumni have concentrated more and more upon the possession by the new President of certain definite qualifications. This has been shown by a consensus of opinion lately taken by one of the Yale publications, and in all the private and public discussion of the subject. It is practically unanimously held that a candidate, to be eligible, should be a Yale graduate, that he should not be older than forty or forty-five, that he should have both executive ability and a thorough knowledge of university problems and of educational methods in their best modern development; to these conditions a majority would probably add that it is not a *sine qua non* that the President should be a clergyman. The strong feeling that a President should have the best part of his life before him for the great responsibility to be assumed, that he should be so far a young man that he might reasonably expect to do at least fifteen or twenty years' work of the hardest kind, will exclude from consideration

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several candidates who in other respects would be eminently fit. Of the younger men who are now being most carefully discussed, the Yale correspondent of the New York "Evening Post" gives the following list: Bernadotte Perrin, Professor of Greek, class of '69; Theodore S. Woolsey, Professor of International Law, '72; Henry W. Farnam, Professor of Political Economy in the Sheffield Scientific School, '74; and Arthur T. Hadley, Professor of Political Economy in the Academical Department, '76. The correspondent adds that there has been of late a growing tendency toward union of sentiment upon Professor Hadley, among both the graduates and the faculty.

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Wireless Telegraphy Last week the London "Times" printed a brief despatch sent from France to England by electricity, but without the use of wires or cables. The possibility of thus sending and receiving messages has been known for two or three years, and interesting experiments have been made by several investigators, acting independently. Some practical use has even been made of the discovery in communicating between British lightships and the shore, and it is also said that the Italian Government has paid Signor Marconi considerable sums for the use of his invention on warships. In England two lightships near the Goodwin Sands were able to send and receive messages with the shore all through the severe weather of the past winter, when any other form of communication was quite impossible. The scientific triumph of Signor Marconi last week in transmitting "wireless" messages between France and England is notable, not only because it is such a striking demonstration of the possibilities of the system, but because the distance over which the messages were sent—thirty-two miles, from Boulogne to the South Foreland Light—was much greater than had been before attained. Signor Marconi is a man only twenty-six years old. While he does not claim to be the sole inventor of the system of wireless telegraphy, the remarkable practical results he has reached will doubtless identify his name with one of the greatest marvels of electrical science—one apparently capable of large future improvement and development. The exact method of the sending of messages without a wire has not been fully made known. It consists of the transmission of electric waves from one delicately adjusted and sensitive instrument to another exactly adjusted to the same kind of vibration. Marconi himself likens this to the way in which a tuning-fork will respond to the vibrations of another tuning-fork of the same pitch. A vertical conductor is used; that employed in the recent experiments at Boulogne was over one hundred feet high, and intervening hills are said not to affect the vibrations.

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A New Moon Professor Pickering's new moon of Saturn will play havoc with the astronomical text-books, which for many years have told us that our solar system has but twenty-one satellites. It was an easy prediction that Saturn, with hundreds of thousands of attendant bodies forming its ring, might well be accompanied by more than eight lucid moons; but as, before Professor Barnard's discovery of the fifth satellite of Jupiter, no one had critically explored the region close to the giant planet, so no one had carefully swept over the extensive area just outside of Saturn's known moons. And it is here that Professor Pickering's scrutiny has been rewarded with success; for his new moon is more than thirty times farther from Saturn than our moon is from the earth, and it travels round its central orb in a period of seventeen months instead of one. While a discovery so important would have been well-nigh impossible by former methods of optical search merely, it is by no means easy even with photography, which was Professor Pickering's potent ally. For the new moon is a body so faint that very few of the world's great telescopes are competent to disclose it; and upon the photographic plates taken with Miss Bruce's telescope, upon four of which it was first discovered, are stars by the hundred thousand of the same degree of faintness with the satellite, and from which it must be cautiously differentiated. All who delight in observing coincidences will not fail to note that Hyperion, the satellite of Saturn last previously found, was discovered also at the Harvard Observatory.

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The Dispensary System

The Outlook's recent article on the saloon by the Rev. A. P. Doyle, of the Paulist Fathers, called forth two communications from North Carolina, which we publish in this issue and would urge upon the attention of our readers. In North Carolina the dispensary system has united the temperance forces as no other radical measure has done, and—what is equally to the point—has encountered perhaps a fiercer resistance from the liquor interests than Prohibition itself. The fierceness of the opposition from the liquor-dealers is, of course, due to its fundamental provision prohibiting private profit from the liquor traffic. This prohibition is made effective by authorizing salaried State officers to sell all the liquor for which there is a legitimate demand, and thus securing almost universal co-operation in suppressing illegitimate sales. The salaried agents, having no financial interest in increasing their sales, have no incentive to violate the law, or even stimulate drinking within the law's limitations. These limitations, furthermore, are more stringent than have ever been imposed upon private saloons. There are no sales after sundown; there are no sales on days when political meetings are held; and there is no opportunity for treating or tippling in the places where the liquor is sold. In its provision against private greed as a stimulus to public demoralization, the system, of course, resembles the famous Gothenburg system of Scandinavia, but in the restrictions it throws about the saloon it is infinitely more satisfactory to the American conscience. The fact that it leaves the individual free to drink what he will in his own home secures for the measure the support of men who are not total abstainers, but recognize the corrupting influence of the public saloon; while the fact that it goes to the root of the evils of the public saloon secures for it the hearty support of the great body of Prohibitionists. In South Carolina it has established itself in spite of the factional opposition which the method of its adoption caused; while in North Carolina, in Georgia, and in Alabama it is rapidly becoming the hope of the temperance party in the cities. In Alabama the recent Legislature passed a general dispensary law; and all these States bid fair in a few years to have the dispensary system wherever local prohibition is impracticable. As a basis for the united action of the temperance forces the system deserves equal attention at the North.

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Elements of Stability in France

During the last two years the Dreyfus case and correlated incidents have monopolized the columns of the American press devoted to France. The Outlook has given large space to these matters, because of their revelation of spiritual conditions. But these things are only part of the story. Few have endeavored to unravel the complex religious, military, and economic causes of this agitation; fewer still have kept in mind the immense normal activity and life of France, which, being normal, is largely unreported; and unjust inferences have been made concerning the French people. Inferences have also been made concerning the army which are in the main true only of the spying service—a service which exists in every military organization of Europe, and which, from its very nature, attracts and employs unscrupulous men. As the public mind has been almost entirely absorbed by alarming symptoms, by the forces of disturbance, it is important to point out those forces of order which counteract lawlessness and make for the stability of the Republic.

One of the most important agencies in this direction is the splendid development of common-school education. The financial appropriations for this purpose have increased five or six fold since the birth of the Republic. The Catholics have opened twelve or thirteen thousand schools of their own. Whatever may be thought of the Government secondary schools, it must be admitted that they are steadily creating republican loyalty. The superior education, the schools of higher learning, both academic and professional, have made phenomenal progress, and have been carried on in a humanitarian and scientific spirit. The revival of the old independent universities will work in the same direction; for the great question is

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whether thought and truth or passion and prejudice shall carry the day.

No better illustration of the power of the institutions of learning can be found than is furnished by their methods of studying history in a purely objective spirit. The lecture of M. Anatole Leroy-Beaulieu, "L'Antisémitisme," the utterance of a noble Roman Catholic historian and economist, has been of great value and has acted like a dissolvent upon the prejudices of many opponents of the Jews. Never have the auxiliary sciences to history rendered greater services than in detecting and demonstrating recent forgeries. Lavisse, Sorel, Monad, and their disciples, constitute a great power on the side of free institutions. Contemporary philosophy is even more important. For philosophy has never been more popular in France, or had more brilliant teachers or abler text-books. Besides Janet and Renounier, who have contributed so much to the present influence of philosophy, there are many men of distinction in this field; chief among whom must be placed Fouillée and Sabatier. Never has French philosophy fought the good fight against philosophical skepticism and against determinism, two blights upon moral life, more vigorously.

The moral power of literature in France has not for a long time been represented by so many strong men as at present. Men like Brunetière, Rod, Faguet, De Vogüé, Wagner, Sully-Prudhomme, De Barnier, Bazin, would enrich the life of any country. Artists of high moral instinct and feeling are more common than thirty years ago; and scientists have never been more numerous nor more loyal to truth. The philanthropic activity of France is exhibited in traditional charities and in preventive associations like the *Bourse du travail*, the labor exchange, the *Musée social*, to which Comte de Chambrun, its founder, has left an annual income of 125,000 francs, or the Society of Homes for Workingmen, so nobly led by Senator Siegfried. All these agencies of enlightenment are working for the Republic.

It must also be remembered that while a large number of Catholics have thrown themselves fanatically into the anti-revision campaign, the great majority are loyal to the political institutions of the country; and Freethinkers, Israelites, and Protestants know that freedom of conscience would disappear with the Republic. The present agitation has deepened their sense of solidarity. Notwithstanding many regrettable occurrences in the French courts, the French bench and bar are, as a whole, an independent body of men. Anglo-Saxons have not administered justice more vigorously. The English have allowed Jameson and Cecil Rhodes to escape the penalty for the crime of attacking a friendly State. In Pennsylvania Mr. Quay remains unpunished; and the practice of lynching in this country must be offset against the offenses of some French judges.

Encouragement is to be found, too, in the working of the political machinery of France. The *Conseils Généraux*, or department assemblies, do their work so well that they escape the attention of foreign observers. The president of one of these assemblies has been re-elected twenty-three or twenty-four times. It is a mistake to regard the Chamber of Deputies as an assembly made up entirely of excitable politicians and doctrinarians. In spite of noisy sessions and the captious interpellations of a small minority, the Chamber has done much to introduce justice in the economic relations of the French people, by laws to protect workingmen in case of accidents, to aid superannuated laborers, to encourage mutual-help societies and co-operative institutions. A large proportion of the deputies are representative men, and statesmen are not lacking. Brisson is a leader; De Mun a conscientious and eloquent Catholic advocate. Deschanel *fils*, the President of the Chamber, is a brilliant orator and a man of fine literary culture. An overwhelming majority of its members are devoted to the Republic. The Senate has realized the constitutional intention and is full of strong parliamentarians. Such speeches as those of MM. Bérenger and Waldeck-Rousseau in February last reach a very high level. The Presidents of the Senate have been men of exceptional dignity of character. Challemel-Lacour, Loubet, and Faillière suggest honor, distinction, and sound political ideals.

Divided as the parties are in both houses, there is a substantial union concerning the army, the Alsace question, Anglo-French relations, and the importance of the colonies. Both chambers

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have revealed a united purpose and great wisdom in their selections of Presidents. Thiers, MacMahon, Grévy, Carnot, Casimir-Périer, Faure, and Loubet constitute a worthy line of chief magistrates. A nation which is left undisturbed by so many ministerial and presidential changes must have within itself forces of intelligence and stability which English and American observers have not adequately recognized.

The transformation which has taken place in the French character is another important factor. The schools, the scientific culture, the moral educational work, popular lectures, journalism, and travel have profoundly modified the French spirit and enriched it. The idea of progress is penetrating the French mind. The geometric tendencies of French thinking are disappearing. The study of the natural sciences has developed observation, reflection, reasoning from facts instead of from abstract principles. The contemporary Frenchman is less emotional, less excitable, and more and more ready to accept a situation and make the best of it. The same spirit leads him to recognize more clearly the immense social importance of religion. He is becoming more capable of taking his place in the national organism, and co-ordinating his energies with the political institutions of the country. He sees that the Republic, with its disorders, has so far given more liberty than France ever had; that it has gained new supporters with every great national crisis (at the last election 87.6 per cent. of those who voted were republicans); that it has lived longer than any government France has had for the past hundred and twenty-five years; that it adapts itself easily to the necessary changes of conditions; that it is in harmony with progress, and that, with all its defects, it is the only possible government for the country.

Political service becomes more and more one of the great functions of national life, like agriculture, commerce, art, science, education, religion, the army and the navy. These great interests are, with the exception of the army and the Catholic Church, supporters of the Republic; and, notwithstanding the fact that the Jesuits and militant Ultramontanes are hostile to the present régime, the great majority of Catholics are loyal to the Republic. The haughty and hostile attitude of some members of the army is explained, in part, by the bitter attacks of a small group of Socialists. The bulk of the officers are good republicans, and the army is like the people. A republican nation will have a republican army when every one is subject to conscription, as in France. The perils of the Republic are great, but some of them threaten all democratic governments. These dangers will be met, as The Outlook has never ceased to insist, by the intelligence of the nation. The old Huguenot motto, *Per Tristitiam in Spe*, has not lost its prophetic force.

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New York's Rapid Transit Problem

In 1894 the people of the city of New York voted by an overwhelming majority in favor of the principle of municipal ownership of the city railroad franchises. A provision for insuring such ownership was inserted in the charter of the city. A Rapid Transit Commission was also created to devise and execute a plan for rapid transit to be owned by the people. At every step of the way the commission has been hindered. Legal and practical difficulties have been constantly put in its way. The scheme carefully wrought out by its engineers was sneered at as a "hole in the ground." Men who ought to have known the difference between steam and electricity as a motive power painted in dismal colors the gloom and soot and smoke of the London underground, and scornfully asked if the people wished their money expended on a duplication of that Cimmerian tunnel. By one means and another the commencement of operations was so hindered that work was not begun during the term of Mayor Strong, who would have offered no opposition to it. A new election came on. Mayor Low was nominated on an independent ticket. If the Republican machine had indorsed the nomination, his election would have been probable. Mayor Low was a Republican, and received most of his support from Republicans. But a mysterious opposition to him was developed in the machine. It could give no good account of itself, could offer no reason for its

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objections. A separate party nomination offered no possibility of practical success at the polls. It could have but one effect —that of lessening the chances of the election of the only Republican who had any chance of election, and rendering more probable the triumph of Tammany and the inauguration of Tammany rule in the new and greater New York City. The reason for this mysterious Republican opposition to the Republican Seth Low, this mysterious Republican co-operation with the Tammany Croker, The Outlook stated at the time as follows (Outlook for October 2, 1897):

> We are compelled to believe that the reasons assigned for the opposition to Mr. Low are not the real reasons. The real reason is that Mr. Low and the Citizens' Union stand for a principle to which Mr. Platt and those associated with him are far more hostile than to Tammany. That principle is the municipal ownership of municipal franchises.

The circumstantial evidences which supported this conviction were given in that article in some detail. The Democratic and the Republican machines joined hands, in the only way in which joining of hands was possible, by nominations to defeat the only candidate under whose administration municipal ownership of rapid transit could be accomplished. The prominent politicians on both sides were known to be pecuniarily interested in private corporate ownership. On the Democratic side were ex-Secretary Whitney, John D. Crimmins, John C. Sheehan, Daniel S. Lamont, Richard Croker, and ex-Governor Flower; on the Republican side, Edward Lauterbach, P. H. Flynn, Benjamin F. Tracy, all of whom had, directly or indirectly, large interests in railroads whose profits would be greatly increased if the principle of municipal ownership incorporated in the city charter could be set aside.

The subsequent history can be very briefly given. As soon as Mayor Van Wyck was inaugurated, the assaults on the Rapid Transit Commissioners were renewed. The Mayor, who is *ex officio* a member of the Commission, refused to meet with them. It was presently declared officially that the constitutional debt limit of the city was so nearly reached that it would be unconstitutional for the city to borrow the money necessary to construct the proposed subway. The Rapid Transit Commission showed that the sum needed for the rapid-transit system—about $30,000,000—could be obtained by bonding the county of New York, or by reassessing the realty of the city upon the terms required by law, or even by leasing a contract to the three sections so that the new bonds should not be issued more rapidly than old bonds are being extinguished under present conditions. The plan to borrow on the credit of the county was instantly discarded by the municipal authorities. They could not refuse to raise the valuations which were far below the proportion maintained in the rural districts; but they instantly accompanied the increase with increased expenditures: on no account must the city get a surplus which it could use for its greatest need—a rapid-transit system. As to the plan of building the road in sections, it was seriously argued that the moment the work was begun the city would be indebted for all that it would have to assume in order to complete the structure. But nothing would satisfy the suddenly awakened conscience against the supposed extravagance of building a subway, except the greater extravagance of giving the franchise to a private corporation.

The ill-kept secret is now out. The Metropolitan Street Railway corporation, in whose management the chiefs in the late municipal election, both Republican and Democratic, were more or less directly interested, proposes to build the subway itself—provided it can own it after it is built. Such a subway is no longer a "hole in the ground;" the buildings which line the proposed tunnel are no longer in danger of tumbling down if the tunnel is built; there is no longer any doubt that it will "pay." The engineering and the financial difficulties have all instantly vanished. The scheme of the Rapid Transit Commission is accepted by the Metropolitan Street Railway Company—with one exception: it is to be carried out by private capitalists and is to be owned and operated for their benefit. The proposal is to construct the road substantially as proposed by the Rapid Transit Commission, to carry passengers for five-cent fares on ordinary trains and ten-cent fares on express trains, and to transfer the express passengers to its surface roads free, and the accommodation-train passengers for

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an additional payment of three cents. It demands also the exclusive privilege to use the subway thus constructed for electric wires, pneumatic tubes, hot-air pipes, etc. The acceptance of this proposal will give to the corporation a monopoly not only of rapid transit, but also of heat, light, power, and rapid communication through the telephone and the telegraph. For this it proposes to pay—nothing: for a proposal to pay, in lieu of all taxation on the franchise, five per cent. on the gross income, and even then not until all operating expenses, including interest on the bonds, are provided for, is really only a proposal to limit taxation on the corporation, not to pay the city for the corporation's privileges. It will make this bargain only on the condition that the franchise is given to it *in perpetuo*, and the President of the Metropolitan Street Railway Company declares that not the slightest modification in the proposed terms will be considered, so that not even a proposal such as progressive cities require, that at the end of thirty years the city may regain possession by paying the cost of the works, can be entertained.

The question which this proposal raises is this: Shall the city give an exclusive franchise of such properties, in absolute ignorance of its probable and prospective value, for the sake of expediting the construction of a rapid-transit system? Shall it pay such an unestimated, not to say inestimable, price, to win from the partnership of private capitalists and profit-making politicians the permission to enjoy its own roadways? This proposal of the Metropolitan Street Railway Company is made in the face of the experience of Europe, where franchises *in perpetuo* are no longer sold; in the face of the experience of Glasgow, where in less than twenty-five years the rental of a surface franchise has been made to pay the entire cost of construction, so that the city now possesses it without having paid a dollar for it, except what the road has itself earned; in face of the experience of Boston, where the subway has been constructed and leased to the railroad companies on such terms that in less than forty years the principal and interest will be repaid to the city out of the earnings, and the city will then own it free and clear of all debts; in the face of the experience of Chicago, where, after a battle in vehemence scarcely ever surpassed in this country, the principle has been maintained that no franchise shall be given *in perpetuo;* in face of the vote of the people of New York City at a popular election to build and own the subway themselves; and in face of another fact which deserves the emphasis of a separate paragraph.

Mr. Bird S. Coler is Comptroller of the city of New York. Although a Tammany man, he is a man of the people, and is almost the only man in the present administration who has shown any consideration for the interests of the people.. We quote his statement from a published interview in the New York "Tribune:"

> I do not think that the city needs to lose the ownership of the tunnel and its railway. At Albany last year there passed a constitutional amendment designed to relieve the city of New York of the burden of the debt of the county. That amendment will undoubtedly pass at the present session of the Legislature, and be submitted to the people this autumn. That they will adopt it admits of practically no question. This done, the county debt of $30,000,000 will at once be lifted from the shoulders of the city of New York, in addition to the $30,000,000 of which we got rid by the increase in the assessed values. I think there can be no doubt whatever that it will then be in the power of the city to build the tunnel in sections, expending for the purpose about $10,000,000 a year. The bill of the Rapid Transit Commission now pending will give to the Board the power to contract for the construction of the railway in sections. Thus, just ahead of us is a way, plain and simple, to secure the construction of the railway and retain it in possession of the city.

Democracies are said to be impulsive, impatient, volatile, not to know their own mind, to be ready to undo to-day what they did yesterday. But there is no reason whatever to believe that the people of the city of New York have changed their minds, or would, if they were asked, vote to give *in perpetuo* to the Metropolitan Street Railway Company the control of the streets both above and under ground. The least the Legislature can do is to ask the people of the city if they have changed their minds. For the people to give a franchise of such value for such a price as is offered, or for any price, would be foolish. For the Legislature to set aside the protections of the Charter and the well-considered judgment of the people, and dispose of the people's streets and subways in such fashion, would be criminal.

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The Risen Christ

If Christ be not raised from the dead, said St. Paul, then are we of all men most miserable; but, he said many times in effect, if he be raised from the dead, then ought we to be of all men most happy. In his own career the great Apostle set a noble example of high-hearted courage. Through toils, perils, and sufferings such as have fallen to the lot of few men, his faith shone like a great light. It pierced the deepening gloom of his closing years, and as the night darkened about him in the last days at Rome it seemed to glow with deepening radiance. Few men have ever been called upon to face greater difficulties or to overcome greater obstacles. Aside from the vicissitudes of his personal fortunes, which would have absorbed the energies of most men, upon him was laid the heavy task of breaking the vase in which Christianity had been planted without harming the tender and sensitive plant or alienating those who loved it not the less because the vase itself was sacred to them; upon him was laid also the tremendous task of carrying to the most cultivated race and to the most powerful race the news that God had appeared in human form, in an obscure place, among a despised people. To a man of Paul's tastes and knowledge it was a supreme privilege to preach Christ to the Greek and the Roman; but he was a man of the highest training, with the fullest sympathy with a rich intellectual life, and it cannot be doubted that as a scholar and a thinker he realized the full significance of proclaiming Christ in Athens and Rome.

He was able to measure, moreover, as no other Jewish follower of Christ in those days could measure, the appalling obstacles in the way of the acceptance of the truth to which he had committed his life. He understood the value and the power of the intellectual tradition which had its seat at Athens, and he measured accurately the completeness and solidity of organized paganism at Rome. De Quincey has strikingly described the stealthy approach of a band of assassins from a remote province to the palace of the Cæsars. Roman rule was so wide and apparently so careless, there were so many secret paths of approach to the capital through the vast empire, that, with a little caution, it seemed inevitable that the dagger should find its way to the Emperor's heart. The little band crept steadily forward through an unconcerned world, to find, at the end, that every step of its progress had been watched from the start, and that the only open question had been at what point it should be crushed. Against that tremendous power, allied with scholarship, art, splendor of life, and the richness and beauty of an old civilization, this solitary man of genius, scholar and teacher, matched himself with intrepid courage.

The world against which he arrayed himself was, moreover, corrupt to the core. There were noble men and women in it who kept themselves unstained; but the great forces which make and keep men pure had spent themselves; and the cultivated races were sinking steadily into the mire. There were vices openly practiced in Greek cities of which the Apostle could write only in general terms, and those vices were not unknown among the converts to Christianity. In Rome men had lost the resources of faith and were trying to compensate themselves by artificially widening and deepening the channels of appetite and lust. There were aspects of the society in which Paul lived which must have been unspeakably repulsive to a man of his purity. The whole world was drifting steadily toward moral degeneration; the old civilization was silently sinking about him.

All this St. Paul knew, and the knowledge would have crushed him but for one great fact in his history: he had seen the risen Christ! That sudden vision on the road to Damascus had not only changed the man; it had changed the world. It was no longer a question of conditions, of an adjustment between the creative and the corrupting forces in society; it was simply a question of the method and time which God had chosen to redeem the world. The world was to all appearances lost; St. Paul knew that it was saved. It was not his duty henceforth to consider the probable outcome, to measure the power arrayed against him; he was not responsible for the plan of campaign; his one sole duty was to throw his whole being heroically, hopefully, enthusiastically, into the fight. The greater the odds against him, the more resolute his

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bearing; the more desperate the fortunes of the field, the more resonant the ringing cheer of his tone. And history has shown, as it always will show, that a great faith is the wisest and sanest of all guides. St. Paul matched himself against Rome, and Rome stupidly put him to death, only to become, a little later, the capital of a Christian society slowly rising out of the wreckage of the older civilization. St. Paul knew more thoroughly than the pessimists of his time the appalling condition of the race; he looked all the black facts in the face. If he had been a pessimist, he would have succumbed to them. But he had seen the risen Christ, and no man can have that vision and remain a pessimist.

THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

III.

The Old Town of Baracoa

WHEN one goes, in winter, from the southern to the northern side of eastern Cuba, the thing that surprises one most is the great and sudden change in climate. Although the distance, in an air line, between Guantanamo and Baracoa is not more than seventy-five miles, the two places differ in climate almost as much as do San Diego, California, and Seattle. When we left Guantanamo, it had not rained in that part of the island for more than two months, and the roads everywhere were dry and dusty. When we reached Baracoa, we found that in the same period it had rained there almost daily, and that the trails along the northern coast, between Cape Maysi and Sagua de Tanamo (Sag'-wah de Tan'a-moh) were so deep in mud as to be nearly impassable. This remarkable difference in climate is due almost wholly to the trade winds, which in November, December, and January blow upon the northeastern coast of Cuba with great steadiness and regularity, and bring to it, day after day, the coolness and the vapor-charged air of the Atlantic. Nearly all of the moisture brought by these winds, however, is precipitated upon the northern slopes of the mountains that lie between Baracoa and Guantanamo, so that the latter place is left comparatively dry and rainless. We began to notice a difference in temperature and humidity as soon as we reached the summit of the Cuchillas, and when we descended their northern slope and entered the low, swampy valley of Sabanilla (Sah-van-ill'-yah) we found ourselves in a region where, evidently, it had rained almost daily for weeks. The mud all along the trail was from six to ten inches deep, and at intervals of from a quarter to half a mile there were sloughs, or quagmires, in which a horse would sink to the belly. As we approached Baracoa, however, we came out of the swamp upon higher ground, and finally rode into the town over a short stretch of comparatively dry and fairly good road.

In entering Baracoa by the Guantanamo trail one gets very little idea of the picturesqueness and beauty of the scenery that environs it. The place had been described to me as more beautiful even than Port Antonio, Jamaica, and I was conscious of a very decided feeling of disappointment when we rode past a low stone fort into a narrow, muddy street and found ourselves in a huddled mass of cheap, one-story houses standing on a strip of perfectly flat ground between a range of low hills and the sea. So far as I could discover, there was no beauty or picturesqueness about it; and I wondered how any one could ever have thought of comparing it with Port Antonio, which is one of the most attractive places in all the

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West Indies. I was soon to learn, however, that first impressions of Baracoa are deceptive, and that the comparison was not so wild and undiscriminating as it seemed.

After riding a quarter of a mile or more through a narrow, crooked street, between rows of one-story, tile-roofed houses covered with crumbling stucco and kalsomined sky-blue or dirty yellow, in accordance with Cuban taste, we came to a small triangular park or plaza, in front of a dilapidated old brick church without a steeple, and stopped for a moment to get our bearings and ascertain the location of the post headquarters. While we were trying to elicit some information from a group of natives who gathered about us, an American officer, who proved to be Captain Wiley, of the Third (Georgia) Immunes, came out into the street to greet us, and under his guidance we found our way to the "officers' mess," where we received a most cordial and hospitable welcome.

Upon the invitation of Lieutenant-Colonel and Mrs. Wylly, to whom I had a letter of introduction from Colonel Ray, I went to stay with them in the second story of the "Twentieth Century Hotel," where, with Captain and Mrs. Wiley, they were keeping house under Cuban conditions but in American fashion, and where I was soon made to feel as much at home as I had felt with Colonel and Mrs. Ray at Guantanamo. How delightful and inspiriting it is, after knocking about in the wild mountains and eating garlic-flavored stew in the dirty houses of eastern Cuba, to sit down in a clean room, and at a clean table presided over by cultivated and companionable American women, only one who has had that experience can fully understand. The Cuban cook may not be as skillful as the hostess could wish, the cups and plates may be coarse, cheap crockery from Barcelona, and there may not be knives, forks, and spoons enough to go around; but the warmth of the hospitality makes up for all deficiencies, and the presence of American women seems to transform into a home even the bare rooms of a "Twentieth Century" Cuban hotel.

It was so late when we reached Baracoa Wednesday afternoon that I had little opportunity, before dark, to see the place; but on the following morning Lieutenant-Colonel Wylly and I climbed the steep hill behind it to the long, low, stuccoed building formerly used by the Spanish garrison as a hospital, and from that elevated point of view looked out over the town and its picturesque environment. With my very first glance at that splendid picture of mountain, bay, and sea, the disappointment that I felt when I first saw Baracoa vanished, never to return, and I was almost ready to adopt the language of Columbus, who, when he first saw this coast, on the 28th of October, 1492, wrote in his diary, "This is the most beautiful land ever beheld by human eyes."

From a height of a hundred and fifty feet, Baracoa appears to stand on what was once a flat-topped coral reef, between an outer and an inner bay, neither of which can be seen from the Guantanamo trail, or from the streets in the middle of the town. The outer bay, with its long curving line of snowy surf, is bounded on the east by a steep, densely wooded mountain, while the circular inner bay, which is fringed with cocoanut and royal palms, is almost overhung, on its eastern side, by the precipitous, vine-draped crag upon which stands the long, low, blue-walled building now known as "Fort Wood." Back of the inner bay is a chaos of foothills and mountains, shaggy with tropical vegetation, through which a swift, clear river makes its way in a deep, blue ravine to the ocean; and in the middle distance rises a huge, square, forest-clad mesa, three thousand feet in height, known as the "Anvil of Baracoa," which is the most prominent and striking landmark on the coast, and which guides the mariner to port while yet fifty or sixty miles at sea. In whatever direction one looks from the crest of the hill behind Baracoa, the scenery is wild and picturesque in the extreme. The mountains that encircle the town on the south are not so high as the mountains of the Sierra Maestra range near Santiago, but they are far more diversified in form; their sides are more precipitous; the valleys that separate them are narrower and deeper, and the mantle of vegetation that clothes them is incomparably richer, greener, and more luxuriant than that of the arid southern slopes of the mountains between Santiago and Guantanamo. In fact, I doubt whether

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in all Cuba there is a more beautiful and attractive combination of dark-blue ocean, white surf, tranquil palm-fringed bay, perennial verdure, and diversified mountain scenery than is to be found in the vicinity of Baracoa.

After I had partly satisfied myself with a long look at the town and its environment, Lieutenant-Colonel Wylly invited me to go through the barrack, the hospital, and the post-headquarters and see what improvements had been made in them. When the Spaniards evacuated Baracoa and our troops took possession, in November, 1898, the only building in the town that was large enough for a barrack was the old Spanish hospital on the crest of the hill overlooking the inner bay. It was a one-story, tile-roofed structure of stuccoed brick, three hundred and fifty feet or more in length, with a short wing at either end, and a loopholed stone wall on the southeast to defend the approach to it along the crest of the hill. It had been occupied by the Spaniards partly as a fort and partly as a hospital, and, like all similar buildings in eastern Cuba, it was in the most terrible sanitary condition imaginable. The cesspools were dirty and neglected; the courtyard between the wings was full of refuse; the wooden floors everywhere were saturated with filth and disease germs, and the stench in all parts of the building was so sickening as to be unbearable for more than five or ten minutes at a time. There was some doubt, at first, whether it could ever be made a safe and fit place of human habitation; but Lieutenant-Colonel Wylly felt convinced that he could not keep his men in a state of health on that coast in tents, so, acting under the advice and with the cooperation of his surgeon, Dr. Le Hardy, he undertook the task of cleansing and renovating this pest-hole and making it fit for occupancy. The refuse in the courtyard was carted away and destroyed; the cesspools were emptied and disinfected; the old drains were cleaned out and new ones were dug; the plank floors throughout the building were torn up, carried away, and burned; the contaminated soil underneath was all removed to a depth of two or three feet and its place filled with dry, fresh earth from a non-infected locality; and then over this earth was laid a new and impervious floor of broken stone and Portland cement. The walls and ceilings were thoroughly scrubbed with soap, water, and disinfectants and covered with two coats of paint or whitewash; suitable apartments were furnished with comfortable cots and turned into barrack-rooms for the soldiers; a detached building in the rear of the courtyard was equipped as a hospital; a large room in the second story of the central pavilion was fitted up for use as an office; and, finally, the old Spanish building, cleaned, renovated, and changed in appearance almost beyond recognition, was declared fit for occupancy, and was named "Fort Wood," in honor of the General commanding the province. When I went through it, late in December, it seemed to me to be a model of cleanliness and order. The outside walls had been painted light blue with a dark-red base; the approach to the front entrance, as well as the interior courtyard, had been covered with clean white sand from the beach; the barrack-rooms were almost as neat and fresh as the parlor of a Dutch housewife; the kitchen would bear the closest inspection; the air of the hospital was as pure and sweet as if it had never been saturated with filth and infected with smallpox and yellow fever; and there had not been among the soldiers occupying it a single case of disease that could be traced to the filthy condition in which it had been left by the Spaniards when they moved out of it. It has seemed to me worth while to describe the renovation of this old Spanish hospital, because it should serve as an object-lesson to commanding officers in other parts of Cuba. If our soldiers are to remain on the island through another rainy season—or even through another period of three months—they must have better shelter than that afforded by tents. Army surgeons and commanding officers in many of the Cuban towns have hesitated to put their men into Spanish barracks and hospitals, for fear of subjecting them to the risk of infection; but Lieutenant Wylly's experiment with the old hospital at Baracoa seems to prove that if the building be properly cleaned and disinfected, there is practically no risk at all. The sick-rate among the men of the Third Volunteer Infantry, living in floored tents near Guantanamo, has been far higher than that among the soldiers of the

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same regiment living in the old Spanish hospital at Baracoa, although, in the course of the winter, there has been ten times more rain in the latter place than in the former.

When I had finished my inspection of Fort Wood, I left Lieutenant-Colonel Wylly to begin the official work of the day at his desk, and went down the hill to take a closer look at the town. Although founded almost four hundred years ago, Baracoa shows little evidence of its age, and contains no buildings, apparently, that antedate the present century. Santiago, Havana, and other Cuban cities founded at about the same time contain forts or ruins of great antiquity, and are interesting for that reason, if for no other; but the fortifications of Baracoa, although extensive, are modern; and the town does not possess a single building which, from the point of view of an architect, an engineer, or an antiquarian, is deserving of a moment's attention. It is merely a collection of one-story shops and low, tile-roofed buildings, built, as a rule, of brick, and covered with dirty, crumbling stucco. The houses, which have rather flat, A-shaped gables, always stand with one slope of their roofs to the street, and the roofs project six or eight feet beyond the line of the front walls, and are there supported by posts or brick columns, so as to make, in front of every house, a porch or piazza flush with the inner line of the narrow sidewalk. When, therefore, you look down a street in a town like Baracoa, you see on either side of it a continuous vista of shed-like porches, sometimes opening into one another, and sometimes separated one from another by light railings. The walls of the houses, back of these porches, are almost invariably made of brick covered with stucco or plaster, and then kalsomined in various tints of blue or pale yellow. When the stucco is new, and the paint or tinted whitewash fresh, the effect is not unpleasant; but, unfortunately, stucco crumbles and whitewash becomes dingy; unless both are frequently renewed, walls covered by them eventually acquire a dilapidated, leprous, or mildewed appearance, suggestive of decay and disease. The streets which separate the rows of one-story, shed-like houses are generally narrow, and have no pavements other than lines of flat stones, set into the ground edgewise in such a manner as to form slightly raised squares, triangles, hexagons, and other geometrical patterns, from three to eight feet across. What was the object of intersecting the streets in this way with raised lines of stones I was unable at first to imagine. The intention could not have been to facilitate the movement of vehicles, because every line was a barrier which a cart or wagon could surmount only with a bump and a jolt. The arrangement of the stones in geometrical patterns seemed to indicate that their object was æsthetic rather than practical, and that they were put there to please the eye; but I could not bring myself to believe that a Cuban would take the trouble to inlay the street in front of his house with stony triangles and hexagons merely for the pleasure of looking at them. They were ornamental, in a way, it is true; but the æsthetic effect must have been a secondary consideration, and what the primary one was I could not conjecture. By dint of inquiry I finally learned that the lines of stones were intended to check and impede the flow of water, hold the soil in place, and prevent the gullying out of the streets in the rainy season. The explanation was simple enough when obtained; but I never should have guessed it.

The windows of all the houses and shops that front on the streets in Baracoa are very large—four or five feet by seven or eight—and are protected by heavy iron bars. In stormy weather these grated apertures can be closed by tight inner shutters; but none of them have sashes or glass, and there are no display windows in front of the shops. The overhanging roofs of the long rows of porches and the heavily grated windows in the walls back of them give a rather gloomy, prison-like aspect to the architecture of a Cuban town; and it is, possibly, with a view to relieving this gloominess that the inhabitants make a practice of tinting the walls of their houses blue, purple, or pale yellow. At any rate, such is the custom in all parts of eastern Cuba. In the outlying parts of Baracoa there are a few of the palm-thatched, bark-walled reconcentrado houses known to our soldiers as "shacks," and behind them, as well as behind the stuccoed houses on the principal streets, are little gardens, or courtyards, shaded

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by cocoanut or royal palms, and filled with hibiscus, honeysuckle, flamboyant, and other flowering shrubs. These little oases of greenery do not show much from the streets, because they are hidden by the houses; but they add greatly to the attractiveness of a bird's-eye view such as one gets from the summit of the hill in front of Fort Wood. Indeed, if a traveler wishes to retain any feeling of admiration for Baracoa, he should never go into its streets, but content himself with looking down upon it from a height of a hundred and fifty feet. Then he will carry away in his memory only a pleasant picture of dark-red roofs, feathery palms, and clumps of flowering hibiscus, set in a glorious frame of misty, forest-clad mountain and dark-blue, surf-fringed tropical sea.

The population of Baracoa is about sixty-five hundred, and is made up very largely of negroes, mulattoes, quadroons, or persons with some admixture of African blood. The dress of the common people, although well adapted to the climate, is neither striking nor unusual, and there is little display of bright color even in the gowns and head-gear of the women; most of the white men wear either the conventional dress of the civilized world or the Cuban uniform of brown linen, while the poorer blacks are clothed only in coarse, whitish-gray cotton shirts and trousers—the former worn outside the latter, in Russian fashion—and a weather-stained straw or palm-leaf sombrero.

The next Sunday after my arrival in Baracoa was New Year's Day; and, thinking that on such an occasion I should see a considerable part of the population, in holiday attire, at church, I attended divine service that morning in the dilapidated, barn-like old edifice on the plaza, a few steps east of the Twentieth Century Hotel. The interior of the building was as bare and tawdry as its neglected exterior had led me to expect. There was the usual high altar, covered with tinsel and artificial flowers, behind the cast-iron chancel rail; a few long yellow candles were burning here and there in front of smoky pictures of the Madonna; a stone font stood near the door; coarse pictures, representing the stations of the cross, hung around the dingy walls, and there were half a dozen unpainted wooden benches up near the chancel under the high side pulpit; but the church, as a whole, in point of furnishing and decoration, would have been discreditable to a Roman Catholic community of five hundred souls in a small American village; and yet it was the only place of worship in Baracoa—a town of six thousand five hundred inhabitants. The congregation was made up of a dozen or more negro and mulatto boys hanging over the chancel rail; seventy-five or a hundred women of all shades of complexion, who brought with them cane-seated chairs of their own, as well as thin rugs or door-mats to kneel on; and perhaps a dozen men and half-grown boys, standing here and there along the side walls and about the wide-open door.

The service was conducted by a single priest, with an assistant to hand him his robes and vestments and a small boy to swing a censer, and it did not differ essentially from the Romish services in our own churches, except that the languages used were Latin and Spanish instead of Latin and English. The choir, which occupied a position near the end of the chancel, was composed of two or three uncultivated male voices, supported by a saxophone, a kettle-drum, a big brass horn, and a gourd rattle, and the music consisted of a series of slow, melancholy chants, interrupted and enlivened now and then by what sounded like a march from a comic opera. For two or three minutes at a time the voices would sing dolefully to the accompaniment of saxophone and horn, and then the whole orchestra would dash suddenly into the quicker and more cheerful melody of the march, whose strongly marked time was accentuated by the measured throbs of the deep-toned kettle-drum and the sharp, staccato clicks of the gourd rattle. I subsequently learned that what I mistook for an opera-bouffe march was the Cuban national air known as the "Bayamesa" (By'ah-may'sah), but, as I had never heard it before, of course I did not recognize it. The service was chiefly interesting to me as showing the unimportant part that the Church plays in Cuban life, and the insignificant influence that it exerts upon the Cuban population. Out of the sixty-five hundred inhabitants of Baracoa, there were only twelve or fifteen men and seventy-five to a hundred women who cared enough about the Church to attend an important Sunday morning

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service on the first day of the new year. About eleven o'clock the small congregation was dismissed, and most of the young girls, with a few of the men and the whole ecclesiastical orchestra, marched across the street to the house of the priest, where they were going to have a holiday dance. A dance, at eleven o'clock in the forenoon, in the house of the priest and with the church choir and orchestra to furnish music, was an entertainment novel enough, I thought, to justify me in breaking the Sabbath—if participation as a spectator could fairly be called Sabbath-breaking—and at the invitation of Dr. Le Hardy I went with him to see the performance. Perhaps it was not exactly the proper thing to do on Sunday morning; but, as Captain Sigsbee said when criticised for attending a bull-fight on that day in Havana, "it was my duty to ascertain the character and temper of the people;" and, moreover, a Sunday dance was likely to be quite as profitable to me—even spiritually—as an unintelligible church service consisting chiefly of sacerdotal mummery enlivened with opera-bouffe music from a saxophone, a kettle-drum, a gourd rattle, and a brass horn.

So far as one could judge from the attendance, the priest's dance was a good deal more popular than his church service. There was a crowd of interested spectators of both sexes, all ages, and all shades of chocolate brown, opposite the wide-open door of the front parlor; the parlor itself was filled with young men and women, who, when I arrived, were marching solemnly around in a circle to the strumming of a deep-toned Cuban guitar; and in the back parlor, or dining-room, the priest himself, with perspiring face, was smoking a cigarette and opening bottles of beer, while he talked hilariously with some of his elderly parishioners whose dancing days were over, but who could still drink, smoke, and look on. As I did not care to dance, I thought my proper place was with this class of the guests; so, when I had been presented to the priest, and had refreshed myself, at his urgent invitation, with a bottle of lukewarm beer, I took a seat behind the kettle-drum to watch the proceedings. The first dance was a waltz, the music for which was furnished by saxophone and horn, with the drum and gourd rattle to accentuate the time. The dancing of the young men and women seemed to me to be stiff, awkward, and spiritless; but as the floor was crowded, they had little room for free movement, and their stiffness and solemnity may have been due to their efforts to keep out of one another's way. At the end of the waltz there was another grand walk-around, after which the guitar, the kettle-drum, the gourd rattle, and the scratch-gourd struck up the queer, barbaric music of the Cuban "danzon"—a round dance something like a waltz, but with greater irregularity of movement and with a peculiar, voluptuous swaying of the body suggestive of the "hoochee-coochee" and other Oriental dances of the Midway Plaisance. As sometimes executed, this Cuban "danzon" is immodest, not to say indecent; and at balls in the larger Cuban towns it is often danced in a way that would be startling, if not shocking, to the most hardened frequenter of the annual French balls in New York; but in Baracoa I saw nothing about it that was particularly objectionable. It seemed to be nothing more than an awkward, irregular two-step waltz to the accompaniment of extremely wild and peculiar music. Both in the music and in the movements of the "danzon" it is easy to trace the influence that the negro, in Cuba, has had over the Spaniard. The music especially, with its queer, broken time, the sharp, staccato click of its gourd rattle, the throbbing of its deep-toned guitar, and the rolling, muffled, intermittent thunder of its drum, is as unmistakably African as anything to be heard on the upper Nile or in a jungle on the banks of the Congo. Why the "danzon" should be preferred to the waltz, as it everywhere is in Cuba, I do not know, unless it be for the reason that the music is more wild and passionate, and the dance itself more in harmony with the ardent, sensual nature of the half-Spanish, half-negro population.

After having satisfied my curiosity, I left the house of the priest about twelve o'clock and went home; but dancing continued there all the afternoon and evening, and the last sounds I heard, before I went to sleep that night, were the peculiar click of the scratch-gourd and the faint, distant rumble of the drum.

I supposed, when I reached Baracoa and sent back my horses, that I should be

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able to return to Guantanamo and Santiago in a few days by the supply steamer Los Angeles, which had gone to Sagua and Gibara (Hib-bar'rah) with stores for the United States troops in those places, and which was expected to stop at Baracoa on her way back to the southern coast. Day after day passed, however, without bringing any news of her, and all that I could do was to make the best possible use of my time by exploring the neighboring country with Lieutenant-Colonel Wylly on horseback. One day we rode out to the scene of the first fight between the Spaniards and Maceo after the latter landed on the Cuban coast; another day we climbed the steep hill northwest of the inner bay to a Spanish blockhouse from which there was a magnificent view of the town, the mountains, and the wild, beautiful coast; and two or three days later we made an excursion in the direction of Boma Bay, swam our horses across the deep, swift river Miel (Myell), and scrambled up a breakneck bridle-path to the flat top of the rugged, forest-clad mountain which bounds the outer bay of Baracoa on the east.

The whole northeastern coast of Cuba, between Baracoa and Cape Maysi, seems to have been, at one time, a vast, almost continuous plantation of cocoanut-trees and bananas. The climate is peculiarly adapted to the cultivation of both of these fruits, and before the war bananas were brought down from the mesas and mountain slopes to Baracoa, by means of an extensive system of aerial trolleys, in immense quantities, and during the season were sent north at the rate of a shipload a day. Cocoanuts, too, were an important article of commerce, and a single grove that we visited, just west of Baracoa, produced 25,000 nuts a month throughout the entire year. It is customary in this part of the island to grow cocoanut and royal palms together, and increase the profits of a plantation by allowing droves of hogs to roam among the trees and feed on the small nuts or seeds of the royal palm, for which they have a great liking. Neither trees nor pigs need any attention, and all that the proprietor has to do is to collect his cocoanuts when they are ripe and sell his hogs when they become fat.

That there were once wealth and prosperity in all this region sufficiently appears from the number of ruined plantation houses and tangled, weed-overgrown flower gardens that may be seen, here and there, in the vicinity of the town. The Spaniards evidently were unable to protect from the insurgents anything that lay outside the line of their fortifications and blockhouses; and the insurgents foolishly and recklessly destroyed even their own property rather than take the risk of the Spaniards' profiting by it. The result is that not a plantation house is left standing within ten miles of Baracoa in any direction. The cocoanut-trees, however, still remain, and here and there may be seen a weed-smothered patch of bananas; but the only houses left standing are a few palm-thatched "shacks."

If the efficient and judicious administration of General Wood and Lieutenant-Colonel Wylly could be made permanent, this part of Cuba, in two or three years' time, would be as prosperous as ever. Already the people are beginning to get on their feet after the prostrating shock of war, and extreme destitution in the district of Baracoa is a thing of the past. A few of the people, mostly widows and children, are still receiving the indigent ration, but there is no starvation, or even hunger, and the greater part of the population is self-supporting. On nearly all the peasant farms which I passed between Guantanamo and Baracoa, as well as in the vicinity of the latter place, there were pigs, chickens, and cows, and the farmers were harvesting, or had already harvested, their first crop of sweet potatoes and black beans. If Governor-General Brooke at Havana will let General Wood alone, and permit him to spend on necessary public works for the benefit of the people the money that they willingly and cheerfully pay in taxes, there will be no more suffering, distress, or discontent in the province of Santiago. If, however, a Governor-General who is five or six hundred miles away, and who, moreover, is wholly ignorant of the local circumstances and conditions, is to be allowed to throw bands of red tape around such officers as General Wood, Colonel Ray, and Lieutenant-Colonel Wylly, and to hamper and interfere with the work that they are so wisely and so successfully doing, it will be not only unfortunate for the Cubans but discreditable and discrediting to the United States.

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The Dispensary in North Carolina

By the Rev. A. J. McKelway

THE dispensary movement in North Carolina should be distinguished from a similar movement in South Carolina. This is essentially a moral movement. The one in South Carolina was primarily political. When the South Carolina Legislature met, Senator Tillman being Governor, it was pledged to enact a Prohibition law for the State. Under Mr. Tillman's leadership the Gothenburg system, which had been in successful operation in the university town of Athens, Georgia, was adopted by the Legislature as the basis for a general dispensary law for the State. The saloons were all closed, dispensaries established in their place, and the most stringent laws enacted and enforced against all illegal sale of liquor. The familiar features of the dispensary were its closing promptly at sundown; no drinking on the premises; the sale of liquor to those only who were of age, who were not in the habit of drinking to excess, who were sober at the time of the sale, and who signed an application for what they bought on a public book; and the fact that the dispenser was a salaried officer, and thus free from pecuniary interest in stimulating sales. To this was added in South Carolina a force of constables whose special business it was to arrest those who sold liquor contrary to law.

The fact that the dispensary law was a substitute for Prohibition made the law odious at first to those who had fought most ardently for the Prohibition cause. And the political faction over which Mr. Tillman had triumphed, containing a good proportion of the best blood and brains of the State, opposed the dispensary on personal grounds. The spy system, as it was called, and the resistance to the constables, sometimes resulting in bloodshed, set many of the more peaceable and conservative citizens against the law. Added to this, the constitutionality of the law as a whole and of important provisions separately was strenuously contested in the United States Courts, with varying success until the Supreme Court settled the matter forever in favor of the law. These difficulties are mentioned to show what the system has had to face in South Carolina, and for the purpose of remarking that the system has triumphed over all opposition. The amended Constitution of the State decrees against the re-establishment of the saloon. The Dispensary candidate for Governor in the last election defeated the Prohibition candidate. And the testimony of sober, conservative citizens of every rank and profession is now practically unanimous to the effect that drunkenness and the crimes resulting therefrom have decreased beyond expectation.

In North Carolina the experiment of our Southern neighbor has been watched with interest, and the conviction has been forced into the minds of many people that the dispensary is the best solution of the liquor problem. The Legislature of 1897 was controlled by the Republicans and Populists in combination. The Populists were almost solidly anti-saloon. The Republicans and the few Democrats were divided on such questions, though probably with a small preponderance against the saloon influences. The writer was pastor of the Presbyterian church of Fayetteville at the time, and, in company with the other pastors of the town, began a movement for a dispensary there in place of the twelve saloons with which the town was afflicted. Blank petitions were sent to the ministers and church officers in the county, and in a little while were returned with a thousand names in all, praying the Legislature to pass a dispensary law for the county. The measure was hotly contested in the Legislature by the Liquor-Dealers' Association of the State, which seemed to recognize the danger of the movement to them, and advised its members in Fayetteville to join hands with the Prohibitionists and enact a Prohibition law rather than have a dispensary put into operation. But the Prohibitionists were not to be taken with guile. They unanimously supported the dispensary movement, and the bill passed both branches of the Legislature.

Two years later another Legislature was in session, which, for reasons that were pointed out in a previous article on the

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race troubles in North Carolina, was overwhelmingly under Democratic control. The former saloon-keepers in Fayetteville and their political allies began to agitate for a repeal of the dispensary law. They secured a petition with several hundred names, but were met with a counter petition larger in numbers and incomparably superior in the character of the signers. The Legislature unanimously refused to repeal the law. In the meanwhile the testimony to the excellence of the dispensary system, gotten up by its advocates in Fayetteville, was so striking that it attracted the attention of the whole State. Not only the twelve saloons but nineteen distilleries in the county had been forced to go out of business. The shutting of these distilleries was a matter of National interest. The saloons had been buying whisky at eighty cents a gallon, though the Government tax was a dollar and twenty cents. The dispensary bought only pure liquor on which the tax had been paid, and the distilleries, having no outlet for their illicit trade, the only kind that was profitable, shut up shop. Statistics showed that drunkenness and the crimes resulting therefrom decreased about one-half under the dispensary system. The consumption of liquor was diminished from $60,000 a year to $20,000, and merchants testified that the difference went into legitimate channels of trade. The lowest argument for the saloon was met by the fact that the dispensary yielded double the revenue to town and county that the saloons had yielded under the license system.

As soon as these facts were made public, the movement for dispensaries in the State became general. Several smaller towns secured the passage of bills, upon presenting petitions to the Legislature. Greensboro', one of the larger cities of the State and one of the most prosperous, sent a delegation of some hundred influential citizens to Raleigh in advocacy of a dispensary. In that case there was some doubt about the will of the people, because of the fraudulent petition which the saloon men had gotten up; so the white voters were instructed to hold an informal primary, and promised that the Legislature would act as the majority voted. The dispensary majority was overwhelming, and the law was passed.

In Charlotte, the most progressive city of North Carolina, two ministers, two laymen, and the writer of this article met in conference and arranged for sending out circulars and blank petitions to the ministers of all the churches in the county. The movement spread like wildfire. Through the snow and sleet of the great blizzard the couriers went on horseback, from house to house, securing signatures. In Charlotte a mass-meeting was held, and more than a hundred citizens volunteered to go to Raleigh carrying the largest petition ever signed in a North Carolina county, with 3,200 names of voters. The House passed the bill unanimously, but it was defeated in the Senate because the Senator from the county concerned had pledged himself to the saloon-keepers during the campaign. But the matter has been merely postponed, and it is only a question of time when the saloons in Charlotte and in North Carolina generally will be superseded by dispensaries or closed by Prohibition.

In the smaller towns Prohibition will prevail. In the larger the dispensary will be advocated by the leaders of the reform as preferable even to Prohibition, for under Prohibition the danger of "blind tigers" has to be taken into consideration. The "blind tiger" starves under the dispensary system.

Another great advantage of the dispensary has not yet been named. The dispensary has no vote. Instead of a number of saloon-keepers, with their employees, and the business interests that are connected with the saloon, there is a salaried officer or two, for whom the public is supposed to show little consideration. The saloon has a vast number of hangers-on willing to do its bidding in a municipal election. The dispensary has no henchmen. It has no weapons to fight with such as the saloon armory contains. It must stand upon its merits as the solution of the liquor problem. From the very moment when the hand of law began to touch the business of selling liquor, the saloon began its work of corrupting the legislative and executive functions of government in its own defense. Even where Prohibition prevails, and there is a chance of the reinstatement of the saloon, those financially interested in the business are always endeavoring to upset the established order. The dispensary system not

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only relegates the saloon henchmen to the rear, but those politicians also who depend for office upon their influence with the saloon vote. In other words, the dispensary takes the liquor business out of politics. Not only for sobriety of life, but for purity in politics, the dispensary is an immense improvement over the open saloon.

Legal objections to the system are out of date. The dispensary is not a monopoly, according to the highest authority of American law. That law recognizes the liquor traffic as the fruitful source of disorder and crime. It belongs to the State, in the exercise of its police power, to say, Now that all restrictions which my laws have thrown around the traffic have proved unavailing, I shall take the business into the strong hands of my government and run it in the interests of decency and order.

Charlotte, N. C.

Actual Results of the System

To the Editors of The Outlook:

I have had an opportunity to closely watch the effects of the dispensary system for nearly two years, and I give here a few of the results as I have seen them. My observation has been of a district embracing a township in which is located a small town of not quite two thousand inhabitants. Before the system was adopted there were six saloons, all doing a profitable business. The present system is by virtue of a special act of the State Legislature, and the management is entirely nonpartisan. The business is under the direction of a board of control consisting of three members, who have entire charge and supervision of everything pertaining to it, and the township is pecuniarily responsible for the debts incurred.

The law requires that liquor, before being offered for sale, shall be analyzed and found to be pure; that it shall be sold in sealed packages in quantities not less than a half-pint; that the sales shall not begin before sunrise nor be continued after sunset; that no sales shall be made except for cash, and that no package shall be opened on the premises.

Under these restrictions practically any purchaser may buy without any formalities and without any limitation further than the payment of the price. No sales, however, are allowed to minors, nor to any one on election days or days on which there are publicly advertised political meetings in the town. It can be seen from a casual glance over the regulations prescribed that nothing can be found in them which could prevent any one from buying as much liquor as was wanted.

During the nearly two years of use, what has this system shown, what success has it met, and how is it liked by the people?

First, while it was not intended as a money-making scheme, the profits have been largely more than was formerly received as licenses from the saloons. This profit is turned into the public fund, and is a source of benefit even to those who have paid it.

Second, it has eliminated the grog-shop and the grog-shop influences from politics. It is only necessary to mention this to call to the mind of every thoughtful reader the baneful influence of the saloon in politics. Wherever there are saloons, they become, if not the headquarters of political demagogues, the principal means by which they carry out their plans; and usually, when the aggregated saloon interests are lined up in the active support of any man or measure, then, generally speaking, it is well for self-respecting voters to be on their guard against them. The dispensary system effectually removes this evil.

Third, and most important of all, this system very much decreases the quantity of liquor sold. This is accomplished in many ways. The fact that no liquor is allowed to be drunk on the premises, that no sales can be made at night, and that no credit is given, all have their bearing on this.

It removes the social part of drinking, and does away with the "treating" habit. When four or five persons get together in a saloon and mutually "treat," it is more than probable that some one or more of them will be intoxicated before the round is made, and then there is perhaps a job for a policeman. But under the dispensary system this is largely avoided, because if the parties want liquor they buy it, go to their rooms, and, the vicious "treating" system being eliminated, it is not so probable that drunkenness will ensue. The police records in the little town

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mentioned show that only about sixty per cent. of arrests have been made for the cause of drunkenness during these two years as compared with the number made in the same length of time before the present system was inaugurated. Ordinarily a saloon is a lounging-place, where a crowd of people congregate (and the saloon is made as attractive as possible to this end); but it has been found that there is no trouble of this kind near the building in which the dispensary is conducted (generally called The Dispensary), and there is scarcely ever any need of a policeman in that vicinity, because the crowd does not stop there—those who wish to buy do so and pass on.

The people generally uphold and indorse the system, and would seriously object to any retrograde movement; but they would gladly have incorporated into the law any and all ideas or plans looking to the further improvement of it as it now is. It has helped the community morally and financially, and until absolute prohibition shall come, this system, or some improvement of it, is likely to be more and more largely adopted as its merits are more generally known and appreciated.

It is certainly a step far in advance of the saloon methods, and seems to be the most satisfactory settlement of the liquor question yet devised.

Louisburg, N. C.

Out of the Past[1]

By Lyman Abbott

And Jesus said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.—Mark iv., 26, 27.

THE kingdom of God, then, is a growth. It begins with a seed; it goes on to the harvest. In this growth are three necessary elements: first, the beginning, the point of departure; second, a goal, a termination to which the progress is directed; and, third, the pathway between the beginning and the goal, leading from the one to the other. This is the law of progress in all things—a *terminus a quo*, a *terminus ad quem*, and a pathway between the two. You cannot have progress, regular, systematic, symmetrical, without these three. You may break the line of juncture between the past and the future; then you break the progress and must begin it over again. You may cut down the tree, and from the root there may start a fresh tree, but it is a new one. He who remains in the present, anchored to it, does not progress. He who cuts himself apart from the present does not know progress. He only understands the law of progress who begins with the present, utilizing the past, and proceeds out of that past and present toward the proposed future.

Next summer, on the seashore, you may find a sea-anemone clinging to the rock. I am told that even a sea-anemone does sometimes separate himself from the rock and start off on a voyage of exploration; but as I have seen them they stand glued to the rock and take the food which chance sends to them. There is no progress in such a creature. You may watch by a pool next summer the little "skippers" on the water; you go there at nine o'clock in the morning and they are skipping back and forth; you go there in the afternoon at four o'clock and they are still skipping back and forth. They have motion, but no progress. The sea-anemone has neither motion nor progress. Movement is not progress.

In national history this is abundantly illustrated. Spain was anchored to the past; she was bound by her own traditions; she knew no progress. If you will read Borrow's "Bible in Spain," you will get a pretty good picture of the hotels, the methods of transit, and the customs of to-day. Spain had nineteenth-century guns and sixteenth-century men behind them; we know what came. On the other hand, France broke with her past, cut sharply asunder from it. She brought together a convention of men, who were, on the whole, patriotic and prophetic and desired well for their country; but they sundered her from all the traditions of the past, and it was many years before she

[1] Sermon preached in Appleton Chapel, Harvard College, Sunday evening, March 26, 1899. Reported stenographically by Miss M. D. Adams and revised by the author.

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could begin again a new course of progress. Great Britain has held to her traditions, but not been tied by them. She has made her future grow out of her past, and has kept the connection between the past and the future; and the history of Great Britain has been a history of continuous and, on the whole, of almost unbroken progress.

This is the simple truth I want to put before you this evening, with some illustrations and applications.

America has turned a page in her National history. What shall she write on the new page? She may, on the one hand, say nothing which has not been written in the past. She may bind herself by traditions of the past; she may try to be in the future exactly what she was in the past; she may try to make a sea-anemone of herself—and she will not succeed. On the other hand, she may break asunder from that past entirely. She may say, "Thus far we have grown rich and strong and prosperous by principles of liberty and self-government, and now we will take a new tack and see what we can do by principles of imperialism and despotism." Neither the one nor the other course will give her progress. We are not to be bound by the traditions of the past. Traditions are not manacles to bind us, but are harness for us to use in the forward movement. There is no more reason why the counsels which were appropriate in the beginning of the nineteenth century should bind us in the beginning of the twentieth than why the creeds that were the best thought of the seventeenth century should bind us in the nineteenth. We must do our own thinking, and guide our own ship by our own wisdom. But we must not break away from the past, and we must learn how to develop the future out of the past.

And the Nation has a right, young men, to look to a great university like this, and to the young men who are coming forth from this university, to guide it in the progress of the future. It has a right to look to you to tell the Nation what shall be in the larger life that lies before it. The country needs leaders. It needs them sadly. It is glad to welcome them—so glad that it takes them, not infrequently, without asking whence they have come or whither they lead. We have a right to look to a great university like this to tell us how to lead the Nation forth to a greater future, without breaking the continuity of its history or abandoning the principles which have made it great.

This is true in the realm of industry. There are men who seem to imagine that the present industrial system has always existed, that the so-called capitalistic or wages system has come down to us from the days of the Garden of Eden. It is just about one century old. There are other men who would wipe off the slate all that the experience of the past has taught us, and create a new social order; and generally the man who wants to build the State afresh and create a new industrial order is the man who cannot take care of his own wife and children. What we need, and what we have a right to ask, of a great university and of its young men, is to show us how neither to be bound by the traditions of the past in the realm of industry nor to break away from them. "In every to-day walks a to-morrow." We have a right to look to you, young men, to tell us what is the to-morrow that walks in to-day. Not to create a to-morrow out of your own imaginings, nor to insist that we shall always live in to-day; but to find the to-morrow that is in to-day, and to teach us how to find it for ourselves. Whether you are preachers in the pulpit or administrators in law or conductors of business, it is yours to show, not how we can maintain the past unbroken, not how we can break from the past to enter into an ideal that you have invented for us, but how out of that past we can develop a nobler future. And as out of slavery feudalism, and as out of feudalism the wages system, so out of the wages system the larger industrial liberty that lies before us must be developed.

This is true in the realm of ecclesiasticism. Did the apostolic Church have bishops? That is no necessary reason why we should have them. Did the apostolic Church not have bishops? That is no reason why we should not have them. The methods of administering the Church in a province of the ancient Roman Empire may not be the best methods of administering the Church in this nineteenth century and in this great republic. We are to find the best method of Church administration that we can find. Did the apostolic Church baptize men by immersion? I rather

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think so; but it does not follow that in a country of blizzards we must always baptize people by immersion. The method of administering a rite that was good for a tropical country, and with garments easily laid aside, may not be the best in our time. And yet, if we are not bound by the past, neither are we to discard it, to throw overboard all rites and ceremonies, all the experience which the Church has garnered in the past, and say, "Go to! we will create a new order and a new rite." We are to learn how, out of the past, to evolve an instrumentation useful for to-day.

So in theology. I meet men who want to wipe off from the page of history all the creeds that ever were constructed. They want to abolish the Westminster Confession, and the Thirty-nine Articles, and the Heidelberg Catechism, and the Creed of Pius IX., and the Nicene Creed, and the Apostles' Creed, and begin again. If I could think that for nineteen centuries thoughtful, earnest, devout men had been wrestling with the great problems of human life, wondering who God is and how he rules this world, and what we are and what we are here for and what lies in the future, and that in all these centuries they had found out nothing, I should give it up and be an agnostic. The creeds of the future must grow out of the creeds of the past. But a creed is not a rock to which your ship is anchored, while it swings back and forth in the tide and the barnacles gather on its bottom. The creed is a seed planted, and out of that is to grow a nobler and a better creed. No new theology is worth having which cuts asunder from the past. And no theology is worth the having which remains identical with the creeds of the past. The theology that is not a growing theology is a dead theology. Life grows. And so, as I speak to some theological students here and to some that will be such, this is my word to them: Study the creeds of the past in order that you may find out from the thinking of the past how to think better yourself for the present and for the future.

But these are illustrations; and I have come here, with these brief illustrations, to lay emphasis on the practical and personal side of my theme. I should like to conceive one and another from this congregation coming up before me and speaking of his experience and letting me talk with him before this great congregation as I might talk with him at Wadsworth House. One young man, then, comes and says, "I was brought up in an orthodox circle. My mother was a devout believer. I learned from her the Christian creed and the Christian Bible; I learned to pray; I had no doubts. I began my studies, and soon came to the conclusion that the world was not made in six days. Presently I discovered that man had been more than six thousand years on the earth. Then I reached the conclusion that he had come from a lower order of animals. Then I discovered that language was not broken up at the Tower of Babel. I found reason to doubt one after another of the so-called miracles of the Bible, until at last my faith is all gone. I do not know what I believe, or whether I believe anything. I do not know what I believe about the Bible, about Christ, about myself. I do not even know whether I am immortal, or whether there is a God or not. O that I could go back to the simple faith of my childhood! But I cannot."

That is very true. You certainly cannot. You must begin your progress from your present position. You cannot undo, if you would, the processes of growth, whether they are good or evil. It is vain to sing, "I would I were a boy again;" you are not going to be a boy again; you are a man, and must take life as you have come to it, and out of your present condition evolve your future. You sigh for the simple faith of your mother; it was a beautiful faith, and it sustained her in her simple life. But it would not sustain you in your life, and it is no discredit to her to say that it would not enable her to meet the skepticism that you have to meet. You must have another faith than hers. The unshaken faith of childhood is gone forever; you must have shaken faith or none at all. Pardon a word of autobiography. I remember my own college days, when I became skeptical. I doubted every article of the Christian creed, save only two. I think I never doubted my own existence, or the existence of a good God; but everything else was doubtful. I am not sorry. All the faith I have to-day I won

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by wrestling, and I am glad of it. There are doubtless those in this congregation who cannot understand a skeptical mind; and I would not plunge them into skepticism. There are others who can hardly understand a mind that is not skeptical; I would not give them "a simple faith," as they call it, if I could. Take your position where you are. Start with the equipment which life has already given you. There are birds that sing in the sunshine while blossoms are fragrant and the skies are blue, and they are beautiful. And there are eagles that fly out from their eyries among the rocks and crags and breast the storm, and rejoice to breast it, while the rain beats pitilessly upon them and the wind howls about them; and they also are beautiful, and God has place for both kinds. Do not be afraid of your doubts. They are your friends. The highway to earnest belief is earnest doubting. A question-mark is simply evidence that a man is beginning to think. Take, then, the doubts which education has given you, and face them. Seek to resolve them. The only skepticism that the pulpit has a right to condemn is the skepticism of Pilate, who says, with a shrug of his shoulders, "What is truth?" and goes out without waiting for an answer. If you wish to know the truth, dare to inquire into everything. For there is no truth, however bitter, that is not better than any delusion, however sweet. If you are not immortal, it is better for you to know it than to think you are. If there is no God, it is better that you should know it than to think there is one. "Prove all things," says the Apostle. Start, then, out of your past, with the equipment of your present; be not abashed nor ashamed to look at that past; and out of it and out of the present seek for your future.

But there comes another and says, "My case is worse. I have not merely come to doubt; I have come to lose the power of believing." There is a pathetic passage in the life of Darwin, in which he says—I am quoting from memory only—"I once loved music, I once loved Shakespeare. Now I care not for music, and reading Shakespeare is dull and drear to me. I am afraid I have atrophied my faculties by disuse. If I could live my life over again, I would not concentrate my thought quite so much on physical science." So this man who comes before me says, "I have atrophied my faculties." More than one man has written to me saying, "I was a prosperous business man; I had my wife and children, my life was tranquil, I was satisfied. Now death has suddenly taken away my wife. Will you tell me of some book, or send me some article, or write me some letter that will prove to me the immortality of the soul?" He might as well ask me to prove color to a man who has lost his eyes, or music to one who had lost the power of hearing. When a man comes to me and says, "You say you know you are immortal—tell me how I can know it. You say you see God and speak to him, and that he speaks to you. But I have no such experience; tell me how to get it," I must say, "No, I cannot. You have lost the power. Begin where you are. Evolve your future, not out of my past, but out of your past. Are you blind? It is pitiful to be blind, but some great men have been blind. Did you never read of the blind bard Homer, or the blind singer Milton? Have you never seen a blind man on the street, tapping his stick on the sidewalk or led by a little dog, and yet with sunshine on his face? If you have no vision, walk as a blind man. There are other blind men; teach them how to walk!"

You do not know if you are immortal? My friend, there is something a great deal more important. It is this: living as a man lives who deserves to be immortal. It is a great deal better not to be immortal and to have a soul that is worth immortality, than to be immortal and to have a soul that does not deserve immortality. What could one think of worse than this, to have a soul that ought to die and could not? Live the immortal life now and here, and feel your way if you cannot see. If you do not know whether there is a God, what does that mean? You know there is a Power at the heart of the universe, but you are not sure that it is wise and good and righteous. Perhaps the world, after all, is governed by chance, as the dice happen to fall. Or perhaps there is evil at the heart of things, and wickedness will triumph in the end. What of it? Live as though there were a good God! What do you worship? If you worship Success, I have nothing more to say to you. But if you worship Goodness,

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worship it whether it is at the heart of the universe or not. What would you have? Suppose at the end of time the great drama shall end as the drama ended when Christ hung on the cross? Suppose at the end of time blackness falls, and the universe quakes at the very heart, and God Almighty hangs dying, and the devil is triumphant? Would you not rather be crucified with Christ than be crowned with Caiaphas triumphant? Live as though there were a good God, and worship goodness whether it be weak or strong. Take your present, with your blindness and its atrophy, and live as though there were goodness. And if there be no other good one, be good yourself.

But my third friend is in worse condition than either. He comes to me and says, "It is not mere doubt, it is not mere disbelief, it is not mere incapacity to see visions and dream dreams, that troubles me. I have thrown my life away. I have done the things I ought not to have done; I have left undone the things I ought to have done, and there is no health in me. My opportunities I have squandered, my body I have vitiated, my mind I have degraded, my imagination I have filled with owls and bats. I have entangled myself with evil habits, with evil companions. Oh, would God I could go back again! Would God I could get rid of these vile imaginings, this blood-poisoning that is in my veins! Would God I could make a new start in life. But I cannot." No, that is true, you cannot. I know we ministers sometimes talk as if you could—because we ministers can teach only a little fragment of truth at a time. But you cannot go back. The angel with the flaming sword stands at the gate of Eden, and he who has gone out from innocence never can return to innocence again, never! The song the redeemed sing in heaven is not the song of Eden; it is a "new song." Out of the experience of your own folly, your own failure, and your own sin, with all that past behind you, you must move forward to your future. And you can. Paul never could have written the Epistle to the Galatians if he had not been a proud, haughty, persecuting Pharisee. Saint Augustine never could have written the Confessions if he had not been first the roué Augustine. Luther never could have pinned the theses on the door of the church at Wittenberg if he had not been a superstitious monk. John B. Gough never could have been the missionary to two continents in the cause of temperance, and swayed men's hearts as he did sway them, if he had not lain drunken in the gutter and fought delirium tremens. What is a man to do when he has thrown away his life, when he has poison in his veins, when all the past influences and all the companions of the present enmesh him? Three things. First, repent of the sin, turn away from it, abandon it, say, "I will have no more to do with it." Second, repair the evil so far as it can be repaired. Third, take the experience of the past, and make it minister to the wisdom and the grace—ay, and I dare to say the glory—of the future.

"In every to-day walks a to-morrow." If you have made great achievements, if you have done splendid work, if you stand high in other people's esteem, and especially in your own, do not stop to write bulletins of victory to yourself or others. The only reward worth the having for having done good work yesterday is a chance to do a better work to-morrow. The only reward for having reached a certain milestone in life's journey is the chance to do a better day's journey the next day. You remember Grant's message to Sheridan when he got the word of Sheridan's victory? "Push things." On the other hand, if you have failed, if through your own fault and your own folly, or the fault and the folly of others, you have seemed to lose your chance, if you have lost the simple faith of your childhood, if you have atrophied your faculties, even if you have poisoned your blood, begin where you are to-day, and out of the treasured experience of the past, with all its good and also with all its evil, set your face forward toward a nobler and a more splendid future.

And never say you are too old. You do not say it now, perhaps; but by and by, when the hair grows gray and the eyes grow dim and the young despair comes to curse the old age, you will say, "It is too late for me." Never too late! Never too old! How old are you—thirty, fifty, eighty? What is that in immortality? We are but children. When I hear a man saying it is too late, it seems to me as when two little children are playing in a

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nursery, and the one who has dropped his doll and broken it and seen the sawdust run out says, "Life is not worth living." You have eternity before you. Begin, not from an imaginary past, to which you can never go back; not from an imaginary future which you have not reached. Begin from the present, with all its treasury of good—ay, and with all its treasury of evil. And, keeping the pathway unbroken from the past to the future, lead on to life, to larger life, and yet larger life, answering the calling of Him whose call is ever upward, upward.

Books and Authors

Evolutionary Ethics [1]

The author of this fresh treatise on evolutionary ethics, an Australian scientist, has produced an interesting and suggestive work, though we cannot deem it satisfactory. The larger part of his eight hundred pages is occupied with a profuse array of the facts, biological and historical, upon which his theory of moral evolution is based. In this theory truth and error are somewhat evenly blended.

Mr. Sutherland is certainly correct when, with Adam Smith, he identifies the moral with the sympathetic and social instinct. Moral conduct is primarily the issue of a feeling, not of a logical process; it is naturally instinctive rather than ratiocinative, however dependent upon the intellect for its development out of crudity into perfectness. Mr. Sutherland is also right in tracing this natural morality below the human into the sub-human types, and in recognizing its budding in lowly forms of life. Morality is not a late arrival; it is legible in the natural order of things from its beginnings in the parental affection and care of the animal for its young. And all the virtue that we esteem as right conduct must be regarded as founded, directly or indirectly, on the sympathetic feeling which begins to appear very early in the evolution of life. In the evolution of morality Mr. Sutherland recognizes, as the next stage, the formal expression of the natural feeling in laws requiring conduct in accord with the average sympathy of the time, and the correlative idea of duty, developed by the immemorial pressure of constraint into an abstract idea of absolute obligation to virtue. Out of the habit of conformity to duty grows, next, a self-respecting morality, conforming to virtue as the demand of one's own nature, and finally ideal morality, which embraces virtue as the thing altogether lovely and desirable. Yet even these higher forms are weak and vain if unvitalized from their primal root in sympathy. Sympathy is not only the basis of morality, but, under the name of love, *is* morality, as taught by Jesus and Buddha. Mr. Sutherland is here on the line of Jonathan Edwards's definition of virtue as "love to being in general."

But when he proceeds "to inquire what this sympathy is," as "a name we give to a certain complicated emotional capacity," his thoroughly materialistic account of it throws us into the sharpest disagreement. The sympathetic nervous system, especially the vaso-motor nerves, which regulate the circulation of the blood, produce "variations in the general vascular tone of the body," according as the objects of sensation are of a stimulating or depressing kind. These "variations" report themselves in consciousness as emotions; nay, as Mr. Sutherland affirms, these *are* our emotions. He notes with surprise that such thinkers as Spencer and Bain do not agree with him. In stating the alternative theory to be that emotions are "always initiated" in the mind, and in holding to the opposite, that they never are, he is equally incorrect. For his proofs he adduces a wide range of facts, such as the results of drugs, ill health, etc.—proving, of course, only that emotions often originate in the body. The fallacy is not only in the attempt to prove a universal proposition by particulars; it is also in Mr. Sutherland's conception of mind and consciousness as passive rather than active, a recipiency rather than an energy. In perfect accord with this fundamental misconception of mind is Mr. Sutherland's fatalistic view of moral con-

[1] *The Origin and Growth of the Moral Instinct.* By Alexander Sutherland, M.A. In Two Volumes. Longmans, Green & Co., New York

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duct. "What is a murderer? In himself only a being who has acted out inevitably the nature wherewith he was born" (II., 317). We are told that there is no such thing as a free, *i. e.*, a self-directing, will, unless a man "can make his own internal nature. But this is a thing entirely independent of his own control, depending on (1) heredity, (2) physiological circumstances, (3) social circumstances" (II., 104).

There would seem, then, to be no possibility of that self-transformation, often effected in spite of heredity and environment, of which the history of moral progress gives so many examples. It seems almost impossible to take Mr. Sutherland seriously when he tells us that the superior morality of the nineteenth century over that of the sixteenth, or even later centuries, is due to finer nervous reactions, and that the conduct of "some devoted martyr of old" is due to the fact that "certain nerve-developments were in his case subtle and delicate. He, too, acted out a nature which he neither made nor mended" (II., 318). The phenomena not only of martyrdom but also of prophetism, of conversion, and of religious progress in general, are such as no scheme of materialistic necessity will fit.

Mr. Sutherland himself seems to feel that vascular variations and nerve-developments cannot fully account for moral progress. We find him at length looking forth on "a universe urged onward to nobler things under guidance of that Panergic Principle, to which we shall still ascribe the highest ideal our conceptions shall have reached" (II., 320). He speaks of "a healthful moral nature" as "vaguely impelled to project its own highest ideals out into its conception of that principle." But *by what* is the individual nature thus impelled, if not by the same Panergic Principle by which the universe is urged onward? Here, certainly, is a confession of a moral impulse that does not originate, as Mr. Sutherland elsewhere constantly asserts, in the physical nature of the individual. Nor can we conceive of one who recognizes a "Panergic Principle" as working for moral progress both in the universe and the individual as rationally disowning the obligation to co-operate with the All-working. Mr. Sutherland is unwittingly in the line of St. Paul's teaching, that God's working in us "both to will and to work" is a motive to the earnest working out of our own salvation. Here is abundant basis for the transcendental ethics to which he roundly denies any basis at all. His theory that our ethic glow and our moral ideals are wholly of earthly origin breaks on his recognition of the Power that urges on the universe, and impels, however "vaguely," an idealizing process in the individual.

Mr. Sutherland's acquaintance with the standard ethical writers should have prevented his objection that a transcendental view of the moral ideal requires an unvarying standard of right, whereas nothing is more variable than this standard (II., 81). As a matter of fact, right must vary as conditions vary. It is just because duty is thus always relative to the circumstances that it is always binding in whatever circumstances. Whether in savage or in civilized life, the rule of right is invariably the same, the preference of the better to the worse so far as intelligently discerned. Moral standards are improved; what was once the better course becomes, when a still better is discovered, the worse; the moral ideal is a flying goal; but through every stadium of the long pursuit of it the constant and invariable element in the conception of the varying idea of right is the good will for the best that is in view. Transcendental ethics properly conceived does not claim to possess any unvarying standard of the absolutely right, but teaches the indefinite expansiveness of the relatively right, and traces this to the inworking in the moral nature of the world of the panergic moral nature which transcends the world.

Our limits forbid further criticism. Mr. Sutherland concludes that our emotional and intellectual intuitions have no validity, if supposed to represent external reality as it is in itself, but yet are practically reliable as our only possible conception of reality. We are therefore justified, as he holds, "in projecting out from us into starry space our best conceptions of moral beauty, and seeing them there as enduring principles with an objective existence" (II., 322). In thus endowing our highest conceptions of moral excellence with permanent objective existence the agnostic materialist seems to have swung pretty close to the theistic idealist. Perusal of

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this elaborate work has confirmed the conviction, derived from prolonged observation, that scientific materialism is clearly on the wane, and may be trusted to confute itself.

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending March 24. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY AND BIOGRAPHY

The new library edition of *Francis Parkman's Works*, upon which comment was made earlier in the season, has been completed by the publication of the twelfth volume. The edition is satisfactory from every point of view. It is handsome without being too much decorated; the type is comfortably large and clear, the page of good size, and the volumes not too heavy for the hand. The books look well on the library shelf, and they are a delight to those who enjoy a volume which rests comfortably in the hand and invites the eye without fatiguing it. The publication of this edition can hardly fail to widen the circle of Mr. Parkman's readers. That circle is already large, but it ought to embrace all intelligent Americans; for the material with which Mr. Parkman deals in this noble array of histories is among the richest, the most romantic, and the most significant to which our historians have had access. It is rich in the stuff of which great poems and great stories are made; and there can be no doubt that the poets and romancers of the future will find in it an almost inexhaustible mine. Mr. Parkman has brought to the study of this material a historian's conscientiousness and thoroughness of method with the quick imagination of a romance-writer; and he has given us in consequence a series of histories which are as interesting as novels. (Little, Brown & Co., Boston.)

We have spoken more than once of the permanent value of the "Great Commanders" series published by D. Appleton & Co., of this city. An important addition to the series is now made in General Manning F. Force's *General Sherman*. As a military narrative the volume is a model of clear statement, well proportioned, and based on the most thorough study. As a book-portrait of General Sherman's personality one could wish a little more picturesqueness and vivacity. The chapters on the Atlanta campaign and on General Sherman's life after the war was over are contributed by General J. D. Cox, and are entirely satisfactory. No attempt is made in this book to give an estimate of Sherman's life or character, and none was needed, for his services and personal qualities are still fresh in the minds of his countrymen.

Marysiénka was the name of affection bestowed by the Polish people on the wife of Sobieski and Queen of Poland—Marie de la Grange d'Arquien. She was a Frenchwoman of not specially good family, but was herself a person of extraordinary charm and brilliant qualities. Her career had all the elements of romance, and her name is inseparably connected with the most thrilling period of Polish history. All this makes her life a particularly fascinating subject for M. Waliszewski, whose books on Catherine and Peter of Russia show that the romance of history is his chosen field. This author makes no pretense of being a close, critical historical writer, but in this case he has certainly studied the period carefully, and not only tells an interesting personal story, but throws much light on political events in the early part of the eighteenth century. (Dodd, Mead & Co., New York.)

Mr. W. A. M. Goode was the Associated Press correspondent with Sampson's fleet, and in *With Sampson Through the War* he tells a straightforward, tersely written narrative. Special chapters by Admiral Sampson, Captain Evans, and Commander Todd, good illustrations and clear maps, help to make the book acceptable. Mr. Goode makes a strong presentation of the criticism against Schley for lack of judgment before and after reaching Santiago. (Doubleday & McClure Company, New York.)

From Reefer to Admiral is the autobiography of the late Rear-Admiral Benjamin F. Sands, who served in our navy for nearly half a century. It has some obvious literary defects and too much personal detail, but it abounds in reminiscence and anecdote, and in a way connects the history of the old and new navies through the life-experience of one

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gallant and useful officer. (F. A. Stokes Company, New York.)

M. Hilaire Belloc, late of Balliol, Oxford, in an elaborate work entitled *Danton: A Study*, has undertaken to redeem from execration the memory of the French revolutionist of 1792–93. M. Belloc's postulate, that historical justice cannot be done to the actors in that terrible tragedy except as one recalls and understands the soul of that time, is advanced to-day in apologies for the lynching of Southern negroes. It was, in fact, the lynching business that has brought odium on the French Revolution. M. Belloc maintains with much apparent reason that, could France have been spared "her Passion," Danton's name would have remained among the first in the better order of things. It was he who headed the insurrection and destroyed the monarchy, content to take on himself the burden of errors and crimes not his own, and finally saved France at the expense of incurring a reputation which he knew to be false. M. Belloc's work, embodying the materials collected by eminent French scholars, is to be commended to all who are interested in correcting traditional prejudices by historical facts. (Charles Scribner's Sons, New York.)

The Life of R. W. Dale, of Birmingham, by his son, A. W. W. Dale, is a worthy memorial of a noble man, a leader in the religious and civic life of England. Robert William Dale was the minister of Carr's Lane Chapel in Birmingham during the last half of the century, as John Angell James had been during the first half. In the first years of his ministry he took the lead toward a liberalizing of the theology then held by evangelicals. From an early period ethical interests obtained a foremost place in his preaching, with regard not only to the problems of individual life but also those of the community. His identification with the interests of the city in which his life was spent is fitly recognized in the title of his biography. Whether in religion, politics, education, or philanthropy, there was hardly any social interest of Birmingham which he did not touch, and in touching promote. When called to a London pulpit, his fellow-citizens urged him on public grounds to remain. Dr. Dale was the first Englishman invited (in 1877), as many since have been, to the Lyman Beecher Lectureship at Yale on Preaching. He was shocked by the political apathy he unexpectedly met in several American cities among men qualified for leadership. Nor did he hesitate in his Yale lectures to insist on service to the community and the country as an essential part of genuine religion. Not often does activity in citizenship blend, as in him, with the devotion to theological studies which his publications attest. As a theologian he took high rank. His work on the Atonement was adopted as a text-book in the Anglican colleges. In the foundation of Mansfield College, to maintain the interests of the Free Churches at Oxford, he was the most effective force. Though a clergyman, he was far from any touch of clericalism. He discarded the conventional dress; he refused to be addressed as "reverend;" he protested against the idea that the sacraments could not be administered except by a clergyman. In any good cause he loved the joy of conflict, but he was humble in his estimation of himself. The record of his life is an inspiration to whoever would follow his rare example of blending the characters of citizen and pastor. (Dodd, Mead & Co., New York.)

To the "Story of the Nations" series Mr. Justin McCarthy has contributed *The Story of the People of England in the Nineteenth Century*. The first volume, which has just appeared, discloses his point of view, which is a very interesting one. He does not attempt a minute, detailed history of the period, but endeavors to draw a picture by describing in large outline the political and social development, with portraits of the leading statesmen and philanthropists. His two volumes, when completed, will cover that great reform movement which has had many ramifications and borne many names, but which has produced the English government as it now exists. Mr. McCarthy proposes also to give considerable space to the influence of literature and science. The first volume is in places carelessly written; but, like everything which comes from Mr. McCarthy's pen, it is extremely readable. It does not cover the ground which he traversed in his "A History of Our Own Times," although it will cover the same time. It may be read as a supplementary work, or it may be read for its

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own interest. (G. P. Putnam's Sons, New York.)

ESSAYS AND POETRY

It was very appropriate that Mrs. Humphry Ward should make *A Selection from the Thoughts of Joubert*, since it is due to Matthew Arnold that this sensitive and suggestive critic of life and art was brought to the attention of most English readers. Mrs. Ward's unusual quality as an interpreter was shown in her admirable introduction to "The Journal of Amiel;" it is shown again in her introductory account of Joubert, which is well balanced, restrained, and yet thoroughly sympathetic. She brings before us one of those minds of which France has produced so many; notable for purity, elevation, refinement, and a delicate sense both of form and of content. The range of Joubert's meditations is indicated by the twenty-three subdivisions in which the "Thoughts" are arranged, under such topics as God, Piety, Religion, Mind, Passion, The Various Ages of Life, Domestic Life, Order and Chance, Truth and Error, Liberty and Laws, Education, Poetry, Style, Literary Qualities, and Literary Judgments. The insight of Joubert is not equally sure and direct in all these different fields; but he rarely enters any field without carrying a light in his hand. He is discursive, as most men of his quality are; but in his very discursiveness there is not only charm but value; for, as John Stuart Mill said, "Many of the richest lines of thought have been opened up by half-thinkers." This is a volume to have at hand for the quiet hour; one of those books which give thought impulse when it lags, which set in motion new trains of thought, and which make for the enrichment of the intellectual and spiritual life. (Dodd, Mead & Co., New York.)

Mr. Paul Laurence Dunbar's latest volume of poems, *Lyrics of the Hearthside*, gathers up the fruitage of several years of verse-writing. As in his former volumes, Mr. Dunbar is at his best in his dialect verse, because in this verse he is dealing with the things he knows at first hand. In dialect Mr. Dunbar is often extremely felicitous, both in his humor and his art. He continually impresses one as having transfixed in his verse the real thing, and in perfect sincerity. His other work, although often very good, is sometimes conventional and secondary. (Dodd, Mead & Co., New York.)

NOVELS AND TALES

Mrs. Edith Wharton's short stories, which appear in book form under the title *The Greater Inclination*, are full of a certain kind of distinction. Mrs. Wharton has style—an individual and characteristic way of saying things. She has, moreover, her own point of view. One cannot help feeling that she has read Henry James deeply and affectionately, for her manner shows Mr. James's influence. She has what may be called the secondary rather than the primary qualities of a story-writer; she is extremely sophisticated; she gives her readers the ultimate inferences rather than the elementary facts. She does not make such demands upon the analytical faculty of her readers as Mr. James makes, but she requires close co-operation. Her stories do not read themselves; they must be read with more or less activity of the imagination. She is extremely clever. She says many things which are full of psychological insight; and she escapes the peril which has sometimes overtaken Mr. James, for she never quite loses the thread of her story in excess of analysis and elaboration. (Charles Scribner's Sons, New York.)

Mr. Ira Seymour Dodd's sketches of incidents, scenes, and experiences in the Civil War, issued under the suggestive title *The Song of the Rappahannock*, are quite out of the common style and method of such studies. Mr. Dodd does not perfectly command the narrative style, but he has what is rarer than the power of exact writing—a suggestive imagination, a freshness of touch, an eye for the dramatic, and the ability to turn off an occasional phrase of striking effectiveness. The sketch which gives the title to the volume is distinctly original in conception and treatment. There is a hint of the poet in it; a use of the imagination which throws the incidents described into very striking relief. It was a touch of genius to set the scenes of war to the accompaniment of the music of fate and death which Mr. Dodd finds in the roar of cannon, the explosion of shells, and the singing of rifle-balls. This accompaniment rises and falls with the text which it seems to inter-

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pret. It is not obtruded, but it is continually kept within the reader's imagination, and he is under its spell until the close of the chapter. This volume is small in bulk, and is pervaded throughout by sincerity, vividness of style, and strong, fresh feeling. If it occasionally sinks into the commonplace in style, it frequently rises above it; and belongs in an entirely different class from most books which deal with its themes. (Dodd, Mead & Co., New York.)

To the success of M. Rostand's "Cyrano de Bergerac" we owe the translation into English of M. de Bergerac's *A Voyage to the Moon*, referred to, it will be remembered, in one of the most remarkable passages of that remarkable play. This whimsical and fantastic bit of imaginative work—a philosophical progenitor of Jules Verne's moon story—is really worth reading for its own sake as a curiosity of literary satire. The translation is excellent. A sketch of the real Cyrano, his portrait, and some queer old prints add to the interest. (Doubleday & McClure Company, New York.)

In the handsome library edition of Edward Everett Hale's Works, of which we have already spoken, appears *In His Name, and Christmas Stories*. The volume contains not a little of Dr. Hale's best and most inspiring imaginative work, including some things not of late easily accessible to readers generally. (Little, Brown & Co., Boston.)

Hugh Gwyeth: A Roundhead Cavalier, by Beulah Marie Dix, is a stirring tale of the campaigns of the English Revolution, the point of view being chiefly that of the Royalists. The novel opens rather slowly and clumsily, but when it is fairly under way moves with rapid incident and effective description. The characters of the boy hero, Hugh, and his father are strong and distinct, and the story of their misunderstanding, enmity, pride, and final reconciliation is well told. A slight love story adds to the charm of a book which is throughout wholesome, abounds in action, and is a capital historical romance. (The Macmillan Company, New York.)

The River Syndicate and Other Stories, by C. E. Caryl, is a collection of tales of crime and detection. They are ingenious and original, though they vary a good deal in probability. No doubt they will have a wide reading. (Harper & Brothers, New York.)

Mr. E. F. Benson's second novel of the Greek war of independence, *The Capsina*, is distinctly superior to its predecessor, "The Vintage," because the elements of romance and history have been more skillfully mixed, with the result of giving a continuous story interest. Indeed, the present book may truly be called a fine and strong historical novel. It has a vigorous central character in the heroine—a maiden who loves and fights as a ship-captain with equal passion. Some of the characters of "The Vintage" reappear, and "Little Mitsos" again is in the foreground. The incidents of the war are dramatically told, and with vastly better perspective than in "The Vintage." It was a time of the most horrible cruelty, and the claims of humanity were constantly disregarded by Greek as well as Turk. A kind of jocular bloodthirstiness in the telling of the story sometimes tries the reader's patience. (Harper & Brothers, New York.)

The Silver Cross, by S. R. Keightley, is the story of an intrigue in Paris, when Madame de Chevreuse and Cardinal Mazarin were arrayed against each other in an effort to control France. The hero is a man of noble family, who, because of his many and disgraceful escapades, is not acknowledged by them. His recklessness makes it possible to draw him into a plot which in the end leads to his redemption, for he learns to love, and in love finds reason for so living as to command his own respect. Midnight meetings, discoveries, abductions, rapid change from the service of the Cardinal to that of the Duchess, as the moment may decide, give excitement to the story, which begins in politics and ends in love of home, wife, and children. (Dodd, Mead & Co., New York.)

Lone Pine, by R. B. Townshend (G. P. Putnam's Sons, New York), is a thrilling story of a lonely white prospector living among the Pueblo Indians in New Mexico. The prospector has been told of a lost mine whose location was known only to these Indians. He settles quietly among them, becoming a brother to them, receiving the name of Sooshiuamo, "Turquoise Eyes." The simple, honest life of these Indians wins his love, and the

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years drift on, finding him still among them, but the mine is as safely hidden as when he came. Two love stories wend their way through a story of treachery, coveteousness, violence, to their happy ending.

I, Thou, and the Other One, by Amelia E. Barr (Dodd, Mead & Co., New York), is a love story, the tragedy of which is produced by the clash of social standards. Love is the key that unlocks every heart, softens pride and anger, and changes meanness into nobility. The Reform Bill is the center of interest for all the characters, and England in the heart of that struggle is the England of the story. Fresh, pure, and bright, the book is the expression of an English woman's love and understanding of her country and its people, passed through the alchemy of imagination.

TRAVEL AND EXPLORATION

Mrs. Hugh Fraser's *Letters from Japan* will easily take a high place among the best books on the subject. The author, as wife of the British Minister to Japan, had unusual opportunities and advantages for knowing the country thoroughly. A residence of several years makes her knowledge something vastly different from that of the ordinary writer of travel impressions. That she has literary aptness had already been proved by her successful novels. But all the qualifications named, excellent as they are, are slight in comparison with the fact that Mrs. Fraser from the beginning approached Japanese life with an open mind and a broad human sympathy. Nowhere else do we get so closely into touch with the actual Japanese men and women—yes, and children, too—as in this book. Other writers have told us of the art of Japan; of her quaintness of customs, of her wonderful history, but Mrs. Fraser, while not neglecting these phases, has a simple and direct way of showing us how the Japanese act and work and think, which is thoroughly fresh and satisfying. The description of a children's Christmas party, for instance, is altogether delightful. The glimpses of imperial and court life are graphic. The account of the political and social situation following the promulgation of the Constitution is enlightening. The appreciation of Japanese love of art and flowers is graceful and charming. The description of home life is such as only a woman could give. In short, the book is throughout thoroughly enjoyable, is sane and unprejudiced in its attitude, and is quite free on the one hand from sentimental enthusiasm, on the other from cynical superciliousness. The two volumes are handsomely printed and bound; the illustration is profuse, is not at all conventional, and, though not equal in technical perfection, is uniformly interpretative of country and people. (The Macmillan Company, New York.)

Africa is sharing the world's attention with the Far East. New history and new geography are being made in Africa every year. And there is ample room for knowledge about the African countries; Europe and America know about them only in a detached way, in spots and by bits, so to speak. A distinctly valuable contribution to the world's store of first-hand information is Mr. William Harvey Brown's *On the South African Frontier*. Mr. Brown is an American, was naturalist to the United States expedition of 1889 to the West Coast, and has lived, traveled, hunted, and fought for years in Mashonaland and Matabeleland—the Rhodesia (horrid word!) of to-day. He is a wide-awake observer and a readable teller of hunting stories. Generally speaking, he concerns himself with what he has seen and learned rather than with politics or theories. When he does speak of great problems, he at least speaks his mind plainly: "A primitive race must serve its conquerors or perish." "Forced servitude, even in the abhorrent form of chattel slavery, has exerted a potent influence in the uplifting of primitive man." Mr. Brown is a firm believer in Anglo-Saxon supremacy in South and Central Africa, and believes also that American interests will be aided by that expansion.

A most convenient handbook for getting clear and connected ideas of the "New Africa," which has resulted from the scramble of European Powers during the last fifteen years for slices of the continent, is Sir Harry H. Johnston's *History of the Colonization of Africa by Alien Races*, in the Cambridge Historical Series. The narrative, dating from the earliest times, but particularly full in the more recent, is skillfully condensed and luminously

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sketched by one who has himself borne an active part in the proceedings. At the same time, it is written in a dispassionate historical spirit, as evinced in the treatment of such incidents as the outrageous murder of the Englishman Stokes by an officer of the Belgian Government on the Congo, and the incendiary proceedings of French Catholic missionaries in Uganda. A specially valuable part of the work is in its accompanying maps. (The Macmillan Company, New York.)

RELIGION AND PHILOSOPHY

A new book from the prolific study of Dr. Robert F. Horton, of London, *The Commandments of Jesus*, is the complement to his "Teachings of Jesus," published three years ago. Its aim is to show the supremacy and sufficiency of Jesus's precepts for every man in every condition of life in every age of the world. It is pervaded by a spirit at once devout and practical, and pointed with many an illustration from literature, history, and common life. Many a short sentence seems to sum up the results of long reflection; *e. g.*, "The test of true religion is found in the capacity for solitude;" "The mere wish to judge another is an immediate proof of our incapacity." Rarely do we incline to differ from Dr. Horton's view, but in one point he seems to differ from himself. The character of money as a good or bad thing, he says, depends on the use it is put to. Unrighteously used, it is "the mammon of unrighteousness;" righteously used, it is an instrument of God. This surely was Jesus's view, and not, as Dr. Horton elsewhere says, "Money, however well and fairly earned, has a certain taint upon it." Dr. Horton's work is an admirable treatise on Christian ethics, but its peculiar attractiveness is in its suffusion with the Spirit of Jesus as the power for the realization of his precepts. (Dodd, Mead & Co., New York.)

Professor Herron's Willard Hall Lectures last autumn before the Christian Citizenship League in Chicago, on "The Relation of the Christian Conscience to the Existing Social System," have been published under the title *Between Cæsar and Jesus*. In hearty agreement with Professor Herron's indictment of mercantilism, and the oppressions and corruptions it has bred, we regard him as involved in some fundamental errors. He misconceives the attitude of Jesus toward wealth and the wealthy. Jesus's saying about the impossibility of a rich man entering the kingdom of God was true for the man to whom and the time at which it was said—shortly before his crucifixion, when men with aught to lose could hardly be expected to devote it to a seemingly lost cause. Yet, but three months later, after Pentecost, the account in Acts shows men of property becoming Jesus's disciples. Professor Herron does not interpret the New Testament historically in saying that "a rich Christian is a contradiction in terms." Nor does he seem to us to observe the existence of evidently ameliorating tendencies, the spread of reform in economic science, the sporadic rise of co-operation in industry, the growing spirit of collectivism, intent on recovering control of public interests that have been exploited for private profits. Grievous as existing conditions are in many points, the picture is painted too monotonously black for the reality. Dr. Herron's passion to realize the fraternity of men which Jesus taught is noble and inspiring, but it seems to us so overstrained in some important points as to repel by exaggeration those whom a cooler mind might have won. Paradox has its uses, but we can find nothing but intellectual confusion and ethical error in the statement that "there are places and crises in which a man must be morally wrong in order to be nobly true and spiritually right"—a statement which the context (page 55) undertakes to explain, but utterly fails to justify. (Thomas Y. Crowell & Co., New York.)

MISCELLANEOUS

Letters to Mothers, by Susan E. Blow, has just been added to the International Educational Series, edited by Dr. William T. Harris. (D. Appleton & Co., New York.) The position of Miss Blow in the world of educators, her pioneer work in the kindergarten movement in this country, and her leadership in the kindergarten world, make her first book addressed to mothers of distinctive value. The fundamental thought of the book is epitomized in this sentence: "A regenerate motherhood is the indispensable condition of regenerate childhood." Every page is

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inspiring; it might be called an aid to character-building, for its profound analysis of life teaches regenerate womanhood. Miss Blow reveals in "Letters to Mothers" what life may be. Each letter has as its text one of the Froebel mother-plays; then follows an exposition of the spiritual truth, as seen by Froebel, in the natural play of the mother with her infant. To those who have sat bewildered by words intended to explain the mother-play, but which made it more difficult, these simple, direct teachings of a thinker who studies to make new opportunities for child life in the home will be a revelation.

The Municipal Year-Book for 1899 should be in the library of every student of municipal problems in this country as well as England. In addition to the valuable statistical information in regard to all the municipalities of the United Kingdom, it contains chapters on the municipal government of London, the general charter provisions for other towns, great and small, and, most important of all, the history and present administration of all the water-works, gasworks, electric lighting works, street railways, etc., under municipal management. These last chapters are particularly thorough, systematic, and lucid, and supply information of decided value on this side of the water. (Edward Lloyd, Ltd., 2 Salisbury Square, E. C., London.)

Volumes III. and IV. in the series of Harper's Scientific Memoirs have appeared. Volume III., *Röntgen Rays*, contains papers on the X rays by Professors Röntgen, Stokes, and J. J. Thomson, translated and edited by Professor Barker, of the University of Pennsylvania. Volume IV. comprises half a dozen memoirs by the German, Swedish, and French professors Pfeffer, Arrhenius, and Raoult, translated and edited by Professor H. C. Jones, of Johns Hopkins, on *The Modern Theory of Solution*, exhibiting the radical changes that have recently taken place in the department of physical chemistry. Each volume includes a bibliography and a biographical sketch of each contributor. (Harper & Brothers, New York.)

Few books of its class have had a wider reading than Arabella B. Buckley's *The Fairy-Land of Science*, which appears in a new edition with additional matter covering the latest scientific discoveries. The book has been largely re-illustrated, and at the end of twenty-one years appeals to a new audience. (D. Appleton & Co., New York.)

Books Received

For the week ending March 31

AMERICAN BOOK CO., NEW YORK
Von Ranke, Leopold. Kaiserwahl Karl's V. Edited by Hermann Schoenfeld. 35 cts.

D. APPLETON & CO., NEW YORK
Doyle, A. Conan. A Duet.

ALFRED C. CLARK & CO., CHICAGO
Simonds, William Day. Sermons from Shakespeare.

THOMAS Y. CROWELL & CO., NEW YORK
Municipal Monopolies. Edited by Edward W. Bemis. $2.
Sergyeenko, P. A. How Count L. N. Tolstoy Lives and Works. Translated by Isabel F. Hapgood. $1.25.

FLEMING H. REVELL CO., NEW YORK
McCulloch, Catharine Waugh. Mr. Lex. 35 cts.

FUNK & WAGNALLS CO., NEW YORK
Cook, Rev. E. W. The Origin of Sin. $1.50.

GINN & CO., BOSTON
Macaulay, T. B. Lays of Ancient Rome. Edited by Moses Grant Daniell. 40 cts.

R. HERNDON CO., NEW YORK
Universities and Their Sons. Editor, General Joshua L. Chamberlain, LL.D. Volume I. Illustrated.

HENRY HOLT & CO., NEW YORK
Aus Deutschen Meisterwerken. Edited by Simon M. Stern. $1.20.

HOUGHTON, MIFFLIN & CO., BOSTON
Hall, Edward H. Papias. $1.25.
Chesnutt, Charles W. The Conjure Woman. $1.25.
Gorham, George C. Life and Public Services of Edwin M. Stanton. In Two Volumes. $6.

HUDSON-KIMBERLY PUBLISHING CO., KANSAS CITY, MO.
Parker, John H. Tactical Organization and Uses of Machine Guns in the Field.

CHARLES H. KERR & CO., CHICAGO
Burr, James Guy. Pointed Paragraphs. 50 cts.

THE MACMILLAN CO., NEW YORK
Cook, Theodore Andrea. The Story of Rouen. $2.
American Art Annual, 1898. Edited by Florence N. Levy. $3.
The History of South America. Translated from the Spanish by Adnah D. Jones. $3.
Texte, Joseph. Jean-Jacques Rousseau. Translated by J. W. Matthews. $2.
Sterne, Laurence. The Life and Opinions of Tristram Shandy. Vols. I. and II. 50 cts. per vol. Edited by Israel Gollancz. (The Temple Classics.)
Hutton, Richard Holt. Aspects of Religious and Scientific Thought. Selected and edited by Elizabeth M. Roscoe. $1.50.
Lysaght, S. R. One of the Grenvilles. $1.50.

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The Religious World

The International Congregational Council

Preparations are already well under way for the second International Council of Congregationalists, which is to be held in Boston beginning September 20. The first Council was held in London in 1891. The President was the late R. W. Dale, D.D., of Birmingham. Delegates were present from all parts of the world, and the occasion was regarded as an epoch in Congregational history. The churches in Boston are awake to the privilege of entertaining the next Council, which will consist of about four hundred members—two hundred from the United States, one hundred from England, and one hundred from the rest of the world. The committee appointed to prepare the programme is composed of the following persons: the Rev. Drs. G. A. Gordon, A. H. Bradford, A. E. Dunning, Arthur Little, P. S. Moxom, and H. A. Hazen, who is the Secretary. The Rev. Richard S. Storrs, D.D., of Brooklyn, has been invited to be the President. The sermon will be preached by Principal Fairbairn, of Mansfield College, Oxford. The following are some of the topics and speakers: Professor Harris, of Andover, will speak on "Fundamental Principles in Theology;" Professor Porter, of Yale, on "The Message of the Old Testament for To-day;" Dr. Lyman Abbott on "International Relations and Responsibilities;" Dr. F. A. Noble on "The Influence of Our Public Schools;" President Tucker, of Dartmouth, on "The Religious Motive in Education;" Drs. C. E. Jefferson and C. H. Patton on "Young People's Work;" Dr. Lamson on "The Permanent Motive in Missionary Work;" Dr. Gunsaulus on "The Living Christ;" Professor George P. Fisher on "The Historical Method in Theology;" Principal Fairbairn on "The Influence of the Study of Other Religions upon Christian Theology." Among the other Americans who will take part are Mr. S. B. Capen, of Boston, Professor Graham Taylor, of Chicago, Professor Williston Walker, of Hartford, Dr. Lyman, of Brooklyn, the Rev. Charles R. Brown, of Oakland. One evening will be given to eminent educators, when it is expected that Presidents Angell, Eliot, Hyde, and the Rev. Harry Hopkins, D.D., will speak. Another evening will be devoted to Interdenominational Fellowship, and addresses are expected from Bishops Lawrence and Andrews, Drs. A. H. Strong, Charles Cuthbert Hall, and F. G. Peabody. Among the English speakers are: Professors Bennett, of New College, London, Massie, of Oxford; Dr. Forsyth, of Cambridge; Albert Spicer, M.P.; Dr. A. Mackennal, the President of the Federation of Free Churches; the Rev. H. Arnold Thomas, M.A., President of the Congregational Union of England and Wales; Dr. George S. Barrett, of Norwich; the Rev. C. Silvester Horne and J. H. Jowett, who are among the brilliant young men; Professor G. H. George, of Montreal; Dr. John Brown, of Bedford, the biographer of Bunyan; the Rev. R. Wardlaw Thompson, Secretary of the London Missionary Society; and Joseph Parker, D.D., the great preacher of the City Temple in London. The meetings will be held in Tremont Temple, and will begin on the 20th and extend to the 28th of September. In preparation for this meeting, a great meeting of the Congregational Club of Boston was held on Monday evening, March 27, when addresses were delivered on "The Plans for the Council" by the Hon. S. B. Capen, "The Personnel of the Council" by Dr. A. H. Bradford, "The Function of the Council" by Dr. G. A. Gordon, and "What may be Expected from the Council" by Dr. P. S. Moxom.

The Free Church Council

Every year the Council of Evangelical Free Churches in England assumes larger proportions. At the anniversary which was held in Liverpool about the middle of March, twelve hundred delegates were in attendance, and all the evangelical denominations were represented. The opening sermon was by the Rev. John Clifford, D.D., a Baptist, and the retiring President. The council sermon was preached by the Rev. J. B. Meharry, a Presbyterian. Another sermon was preached by the Rev. W. L. Watkinson, a Wesleyan Methodist, while the address from the chair was by the Rev. Alexander

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Mackennal, D.D., a Congregationalist. When it is remembered that this was only the fourth or fifth anniversary of the Federation, it is evident that the growth of the body has been phenomenal. The object of the Federation of Free Churches is the uniting of all the evangelical Nonconformist bodies of England for their common work. They carry on united missions at home, and already have prevented much overlapping and made possible far more efficient service, not only in the large towns, but also in the country districts. The reports of the meetings are all inspiring, but we will call attention to but one or two of the addresses. Dr. John Clifford, who is probably the greatest Baptist leader in the world, spoke on "The Crisis in the Establishment." He held that the present controversy is in reality a process of reconstruction, and that it will put in its place a unity more spiritual and inward, healthy and quickening. The struggle is painful, and in many ways distressing, but it is an inevitable stage in the progress of British religion towards a more Christ-like Christianity. An admirable address was delivered by Dr. John Brown, of Bedford, on "Modern Sacerdotalism." In the course of his remarks he said that there is a true succession of Apostolical spirit and service, but it has not been confined to any order of ecclesiastical officials. He added that John Bunyan, though neither mitered bishop nor cassocked priest, had done more for religious elevation than all the Bishops on the bench put together. The address of the President, Dr. Mackennal, was on "Our Crowning Work." To Dr. Mackennal more than to any other man belongs the credit of launching this Federation. He was the first Secretary, and could speak with intelligence and power concerning its aims and achievements. He insisted that the movement could not wisely have been started a day before it was. He made a strong plea for separation of Church and State, showing how that policy worked in the United States and the British Colonies. In a brave and manly fashion he said that divergencies of opinion were sure to be met as the movement progressed, but they were not to be regarded as hindrances, but welcomed as helps. Perhaps the strongest part of his address was that which related to united missions, in which he showed that England had never yet been a Christian country except in name, and that the work near at hand is of pressing importance. "It waits to be done in dark, unlovely streets, in quiet country places where the life of men is not beautiful, in the homes of the neglected, and among the children of the poor." If men like Dr. Clifford, Dr. Horton, and Mr. Hugh Price Hughes may be called the orators of English Nonconformity, Dr. Mackennal may well be named its most eminent statesman. His address was characteristic of the man. Two other points in the proceedings of this Council were, first, a very strong indorsement of the Czar's peace proposal, and a call upon Lord Salisbury to throw the influence of the nation on whatever will make for international peace; and a vote approving a proposition for the Free Churches to celebrate the three-hundredth anniversary of Oliver Cromwell, on or about the twenty-fifth of April.

The Return of Principal Fairbairn

Principal Fairbairn has returned to Oxford after his long trip in India as Haskell Lecturer of the Chicago University. The "Independent," of London, contains an interview with the distinguished theologian. After giving an account of his journey and declining to speak of his lectures, he spoke of his observations among the missionaries and the natives. He said that in all cases he had been "extraordinarily impressed with the single-mindedness, the devotion, and the efficiency of missionary work." We quote the following statement: "It seems to me impossible that any open-minded and clear-eyed man could visit the mission stations of India without feeling that they are accomplishing a work which in every respect deserves to stand alongside the best of the work accomplished by England in India, and that, in chivalry of will and nobleness of aim, in power to mold the native mind even where it seemed most resistant, they may be said to represent the greatest feat achieved by the British people in India. I was peculiarly pleased to find how well the missionaries keep abreast of the literature and work of the churches at home. New books appear on the library table almost as soon there as here." He paid a high

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tribute to the native teachers and thinkers. He made this fine discrimination: "Speculation has a stronger attraction and a higher significance for them than history. They love what is true rather than value what is real; and the truth they love comes through the imagination rather than through either the speculative or the practical reason." He stated another fact worthy of emphasis: "I found more appreciation of the good things in Hindu men and in the Hindu religion among the missionaries than in any other class in the European community." This statement should be pondered by those who ignorantly imagine that the missionaries have no sympathy with the religions of those among whom they labor. Exactly the reverse is true.

"The American Revised Bible"

Since our recent reference to this, and the serious questions raised concerning it, important letters from Professors C. M. Mead and J. H. Thayer, of the American Revision Committee, have been called forth by misstatements that have appeared in print. Professor Thayer, Secretary of the New Testament Company of the American Revision Committee, who is now at Leipsic, Germany, attending to the American standard edition of the Revision, has sent a letter to the "Sunday-School Times" which throws fresh light upon the facts at issue between the American Revisers and the British University Presses, which are responsible for "The American Revised Bible." Professor Thayer makes these points: 1. The serious discrepancy between the official statement from Oxford and Cambridge disclaiming all knowledge prior to December, 1898, that the American Revisers were preparing an edition for use in America, and the application to Professor Thayer in June, 1897, of an agent of the Oxford University Press for the terms on which that Press could obtain the sole or the joint right to publish the edition which the Americans were preparing. 2. The inadequacy of the British Presses' allegation that in 1887 and 1888 the American Revisers applied to them to issue an edition for use in America, to justify their issuing in 1898, covertly and without knowledge of the American Revisers, yet in their name, an edition professing to carry out the wishes of these Revisers, while at the same time introducing unauthorized changes in their work. 3. That, while there are no legal rights in the case, there having been no legal compact, the rights of courtesy certainly were violated when the British Presses subverted the arrangement originally proposed by themselves, which they admit the Americans have adhered to, viz., that the British editions alone be recognized as authoritative for fourteen years. Before this period expired they have put upon the American market an edition which claims, without authority, to be "The American Revisers' Edition." From all the statements now before the public it seems doubtful whether the British Presses would have issued the work in 1898, could their agent have secured in 1897 the right of publishing "The American Standard Edition of the Revised Bible," which Messrs. Thomas Nelson & Sons, of New York, are to publish in 1899, when the fourteen years' waiting, originally proposed by the British Presses, has expired. This will be a decidedly different work from that to which the American Revisers complain that their name has been illegitimately attached.

Two Churches to Unite

In our previous notice of the call to the Rev. J. Wilbur Chapman, D.D., to New York, we made the mistake of saying that he was invited to the Fourth Avenue Presbyterian Church. His call was to the Fourth Presbyterian Church, and he has accepted the call. The Fourth Avenue Presbyterian Church, which will be long known as Dr. Crosby's Church, and of which the Rev. Dr. J. R. Davies was more recently pastor, has voted to unite with the Thirteenth Street Church. At the time of our writing action has not been taken by the Thirteenth Street Church. The reasons for this course are as follows: There is not need of the two churches in the field they occupy, while if they were to unite and sell one or both properties, a fine endowment for a large down-town church could be secured—something which would be far better for the denomination and for the cause of pure religion than two struggling churches. There is much to be said for such a decision.

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The Philippine Question: Some Dissenting Opinions

I.

To the Editors of The Outlook:

In your article upon "The Facts"—namely, the facts in the Philippines—do you not ignore the one only "fact" which has significance and which lies at the bottom of the whole trouble? Your argument is that the Filipino revolutionists should unresistingly and unquestioningly accept our sovereignty, because "every grievance of which the Filipinos in their revolt against Spain complained was removed the instant the United States flag was hoisted, and every reform upon which the Filipinos insisted went that instant into operation;" and because Aguinaldo does not thus accept our rule, he is in the field, you say, "not as a patriot, but as a disturber of the peace, as much so as if he were the leader of a riot in the city of New York."

I find that this position, which seems to me so false and dangerous, is the position of multitudes of the American people. I fail to understand how it is possible to those who look upon the people of the Philippines as men and brothers, entitled to the same treatment which they would claim for themselves in similar circumstances. Can we not easily imagine such circumstances? Can we not put ourselves in the place of these people? This problem can never be rightly solved by us unless we do it.

Let it be 1776, instead of 1899. Let it be the American colonies in revolt against England, instead of the Philippines in revolt against Spain. The colonists are not a unit; half the respectability and half the wealth are against the revolutionists, who have themselves only just ventured to speak the word independence. Suddenly the Dutch Republic, let us say, is in war with England, whose supremacy on the seas she disputed so long; and some Tromp or De Ruyter sinks every English ship in New York harbor. England cannot keep up the fight; but the Dutchmen tell the American patriots, who had hailed their coming, that English dominion is simply to be changed to Dutch dominion—that every grievance of which they had complained in their revolt against Spain, taxation without representation and the rest, shall be removed, but that talk of independence must stop. If our fathers had resisted this, if they had taken arms against the Dutchmen unless these would give them reliable pledges of independence, do I understand you to say that they would be "not patriots, but disturbers of the peace," their action to be viewed and treated simply as a "riot"?

It seems to me that this is just where the whole thing comes in—just where Senator Hoar placed it at the beginning. Is "sovereignty"—sovereignty over millions of unconsenting, unconsulted people—something to be bought and sold or to be settled by the fortunes of war; or is it something to be settled with the people concerned, as with men and brothers? We know what the way of the long black past has been; but the time past ought indeed to suffice for that "superfluity of naughtiness;" and we know—do we not?—that God to-day commands all men everywhere to repent. His voice is sounding to-day in the ears of this Nation; and no subterfuges or excuses or plausibilities on the part of politicians or press or pulpit or President or people can drown it.

EDWIN D. MEAD.

Boston, Mass.

II.

To the Editors of The Outlook:

I cannot think that your editorial of March 25 meets the difficulties of "anti-imperialists." Let me try briefly to state the position of many, I believe, of your readers. Let us put aside for the moment all differences as to the necessity of the late war. Let us assume that the exigencies of war required our presence with an armed force at Manila. There is only one righteous reason why it was our duty to remain after peace was declared. That reason was the welfare of the people of the Philippines, whose government, bad as it was, we had swept away. For ourselves we had no right or duty to stay at Manila. We had no right to take advan-

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tage of a "war for humanity" in order to possess ourselves of as much as a naval station. The moment we allowed ourselves to ask, What shall we get for ourselves out of this war? we were overstepping the danger-line of justice. So far as this is a "Christian" nation, it seems to me that The Outlook must agree with me here.

If, now, our sole justification for remaining a day in the Philippines was our regard for the interests of the people, our duty surely did not require the acquisition of sovereignty. By our American principles Spain had no just title to such sovereignty. In buying sovereignty we were buying a bad title. My point here, however, is that in the purchase of sovereignty we were trespassing beyond our duty to the Philippine people. If we cared unselfishly only for them, why did we not dispose of their interests in our treaty as we disposed of Cuba? Is there any answer to this question except that at this point we began to think what we might get for ourselves out of the war?

There is every reason to believe that our claim to the sovereignty of the islands led directly to the present bloody war with the natives. Does any one doubt that Cuba also would be in arms to-day if we had acquired and claimed sovereignty over its people?

The question returns, Are we now fighting the Philippine people, with a force larger than Washington ever had at his command, solely for the good of these people? If so, we have taken the strangest possible way to show them our disinterestedness! What people of the feeblest intelligence would not guess by our doings that we were at Manila for National aggrandizement? We have certainly succeeded in making the nations of the world believe this. Many of our own people frankly say so.

Let us assume, however, that we are still holding the Philippines for humanity. Let us try to believe that it is the fault and ignorance of their people that they do not begin by loving us. What is our next duty? Do you say that we should stay, whether welcome or not? Do you advise that a "Christian" nation should force its sovereignty at the point of the bayonet upon people who happen to resist our Spanish claim? It seems to me that the obstinate devils of National pride and "race superiority" lurk in this method.

Let us take counsel of our humanity. What does Christianity at its highest command us? It commands us to make clear to Aguinaldo, to ourselves, and to the whole world immediately—what we have so far left in the dark—that America has no desire for a rood of Philippine soil. If we have ever wanted it, we will henceforth deny ourselves any possession in it. We will make it plain also that we are not at Manila in order to extend our trade or to have a hand in the disposition of China. This means to withdraw our army just as fast "as proper guarantees can be had of order and protection to property." If our sole desire is the good of the islanders, our great armament at Manila tells an opposite story. Christianity means good will. If we are the missioners of good will, we shall not need to go on shooting men in order to make known our disinterestedness.

But how about possible misrule or anarchy in the Philippines? Is it, then, the duty of a modern State to play the part of a Providence, and to interfere by force in the processes through which every race has to manage its own affairs? All history teaches me to anticipate harm for both races in such interference.

"Your policy," it is objected, "threatens the seizure of the islands by Germany or some other Power." Well, if government by a superior race is a good thing for the natives, why should other Christian nations be so jealously debarred from doing good? To put my meaning in a more philosophical form, the theory of imperialism belongs to nations still in the military or semi-civilized period of their development. It does not harm brutal men to get their ends by fighting, as it hurts civilized men. So far, then, as we are a civilized, not to say Christian, nation, if we really wish to help the Philippine people, there is one way only open to us. We cannot help them by the means characteristic of despotism, of Rome or of Babylon, or even of England, so far as England still represents the traditions of national greed of gain and militarism. We can help these people only by the methods that characterize a civilized, humane, and friendly nation. These methods are commerce, travel, education, the touch of a

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purer religion and noble example. Does America really wish to help the Filipinos? Let her take back her machine guns and plant a hundred schools, like Hampton, Atlanta, and Tuskegee. Does she wish a theater for the display of chivalry? Let her send the graduates of her universities, if need be, to die with the fever and the climate.

The problem is the same in the Philippines as it is in our own Southern country. The temptation of our impatience is to hark back to the age of force. "Black people must be governed with the strong hand. The superior race must hold them in subjection." It is the method of suspicion and slavery. Am I mistaken in holding that Christianity means the opposite of this? Are we the superior race? Let us prove ourselves such by our good will, by our fearlessness, by our superiority to prejudice and suspicion, by our enlightened ability to lead and persuade. Let half-civilized nations believe, if they must, in militarism and the empire of force. Why should "Christian" people distrust their own principles?

CHARLES F. DOLE.

Jamaica Plain, Mass.

III.

To the Editors of The Outlook:

As expansionists still insist that Christian civilization can be planted in the Philippines with shot and shell and in violation of all the principles of American freedom, I should like to know what they have to say about some of the fruits of this method that I have just gleaned from the daily newspapers. One is that since the advent of the Americans in Manila over three hundred saloons have been opened in that city. Another is the statement from the Surgeon-General's office in Washington that twenty-one per cent. of the American soldiers in the islands are afflicted with "loathsome diseases." Still another is the despatch that when the first load of wounded soldiers at the battle on the 25th inst. started for Manila, they shouted back to their comrades going to the front, "Give 'em hell, boys!" The last fact to which I wish to call attention is found in a letter in the New York "Tribune" from an officer of Admiral Dewey's fleet. He says: "I have heard many officers of both services, and sometimes I have asked such persons if they thought that these natives should be allowed to love their country, and I have actually been told, No! . . . Every day I hear opinions to the effect that these people ought to be wiped off the face of the earth, and have no right to live." Is this not contributing to God's work of Christian civilization with a vengeance? Has not the time come to put a stop to it?

Rochester, N. Y. FRANKLIN SMITH.

IV.

To the Editors of The Outlook:

I have read your apology for the present action of our Government in the Philippines with interest, but without conviction. The assumed "facts" on which it is based seem to me to be open to the most serious question.

In the first place, it is not true, as I understand it, that Spain, as a matter of fact, ever governed more than a small part of the Philippine Islands. In this understanding I have been confirmed by your own previous statements. In your article on "The Treaty of Peace" (December 17) you said: "Spain cedes to the United States the Philippines; but this does not make the Philippines United States territory. For a donor can never give a better title than he possesses; and the title of Spain to the Philippines is no better than her title to Cuba. It is a title founded on force, and perpetually disputed by revolution. It is not materially a better title than Great Britain had to the United States from 1776 to 1783. Might does not make right; certainly a government which maintains a precarious authority in spite of continuous insurrections against it cannot be recognized as conferring moral rights by a people whose fundamental and publicly avowed principle it is that governments derive their just powers from the consent of the governed."

This doctrine, I believe, is as true to-day as it was three months ago. It is questionable whether any portion of the Philippines, outside of Manila and a few fortified places, ever owed its measure of law and order to Spain, or to anything but the self-governing control of its own citizens. It is a question whether there is any disorder to-day in those islands for which we, as a people, are not criminally responsible.

In the process of "establishing order"

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in the islands we have already slain more of the natives than would have fallen in a score of years in any local conflicts that were likely to ensue had we left them to follow their own devices. We can "make a solitude and call it peace;" but in crushing by force a people who are struggling for liberty, we are deliberately destroying the very element in the population from which the initiation of a successful experiment in self-government could reasonably be expected.

The Hon. Charles Francis Adams, President of the Massachusetts Historical Society, says in a personal letter, from which I am permitted to quote: "The whole authentically recorded history of mankind reveals no single instance of the elevation of an inferior race into the capacity for self-government through 'tutelage.' Tutelage and self-government are contradictory in terms; and a 'benevolent' despotism is the most insidious form of disaster that can fall on a race. This, the experience of all colonizing peoples clearly shows—and those of Rome and Great Britain most of all." This certainly is the impressive testimony of all history.

Nor is it at all evident that "every grievance of which the Filipinos in their revolt against Spain complained was removed the instant the United States flag was hoisted; every reform upon which the Filipinos insisted went that instant into operation." This statement, indeed, in the light of passing events, seems a grotesque perversion of the actual facts. As Professor Clay MacCauley, who went to the Philippines an annexationist, and was converted into an opponent of annexation by what he saw there, has recently testified, had we given the Filipinos any clear assurance that we intended to recognize their right of self-government, and protect them against the greed of other nations, the present conflict might have been entirely avoided. But we gave no such assurance. The blunder was monumental. The crime which has since followed is upon our own heads, and should be brought home to our consciences.

It is idle to blink the fact that a powerful coterie in this country favors the permanent retention of all the islands that have passed under our control through the provisions of the Treaty of Paris, and their government by methods which would be destructive of all our American principles. The people are slowly—alas! how slowly—awakening to this fact, which will soon be sufficiently evident to convince even the editors of The Outlook. He is blind indeed who does not see that the experiment of self-government is confronted by the most serious crisis which it has yet been forced to meet. I cannot think that the priceless heritage which the Fathers won will be sacrificed on the altar of military despotism and commercial greed.

LEWIS G. JANES.

Cambridge, Mass.

V.

To the Editors of The Outlook:

You say, "Manila fell into our hands, not by choice, but by the fortune of war." I cannot see the antagonism in the two parts of the sentence quoted. You might as well say the same thing of Santiago or Porto Rico. Our fleet destroyed Cervera's at Santiago—it was then determined to take Santiago; Dewey destroyed the Spanish fleet at Manila—it was then determined to take Manila. Neither was taken by accident or chance, but because we chose to proceed against them by force.

But this is of little moment now; our troops have taken Manila and hold it. You say, however, "The United States has no intention of reducing the Filipinos to the condition of a subject race;" pray why are we fighting them every day, if it be not to bring them under subjection to the authority of the United States Government? You say, further, the Government "has had no opportunity of ascertaining what their needs are, or what their will is." This is a strange statement in the face of well-known facts. The Filipinos had a representative here who asked the privilege of representing their interests before the Paris Commissioners—this was denied them; after that Agoncillo asked, again and again and again, a conference with the authorities at Washington, but the Administration took no notice of him or his communications; other representatives of the Filipinos were sent to Washington to confer with the Government, and were treated in the same imperialistic manner. Does all this look as if the Government "had no opportunity of ascertaining their needs" or their wishes? And if, as you say, the United States Government "had no intention of reducing the Filipinos to

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the condition of a subject race," why did not the Government tell them so? And, again, if this was not the intention of the Government, why was the Bacon resolution to this effect voted down in the Senate? I challenge you to point to one single effort upon the part of the United States to satisfy the Filipinos of our peaceable intentions toward them since the surrender of the Spanish forces at Manila. Previous to the surrender of the Spaniards, however, the Government did make, through her representatives, very fair promises to the Filipinos, which the Government has shamefully and disgracefully violated. I give the words of one of our officers on this point; he says: "Consul-General Pratt, of Singapore, Consul Wildman, of Hong-Kong, and Consul Williams, of Manila, gave Aguinaldo to understand that the Filipinos would become independent, that the Peace Commission would provide for their independence, *if he would lead the natives against the Spanish.* Such was the understanding on the strength of which he organized his people. *He received arms and ammunition from the United States for that purpose*, and it is well known that the Spanish forces were locked in on the land side by Aguinaldo's men, and thus forced to surrender to the Americans." Well may this officer say, "Those people have been treated outrageously."

"Joab said to Amasa, Art thou in health, my brother? and taking hold of his beard to kiss him, smote him in the fifth rib that he died." Thus our Government has not only been guilty of shameful duplicity, but is daily slaughtering a people whose only offense is their desire to be a free and independent nation; this is the extent of their offending, nothing more. Our people were justly indignant at the wanton massacre of Armenians by the cruel Turks, and at the slow, torturing deaths inflicted upon the reconcentrados in Cuba by Weyler; and if some prophet had said that our Government would soon be guilty of like conduct, the reply would doubtless have been like that of Hazael to Elisha, "Is thy servant a dog, that he should do this great thing?" And yet, like indignant Hazael, and the cruel Turk, and the butcher Weyler, we are slaughtering a people who never did, nor ever could, have harmed us. And wherefore are we writing the present page of our country's history in letters of blood? Why is our flag, once the symbol of liberty, now made the symbol of injustice and oppression? To gratify the damnable spirit of covetousness, of gain, conquest, and power, is the only answer that can be given.

Our Government has adopted the infamous code of ethics practiced by European nations, that "Might makes right;" and where this principle prevails, national integrity and virtue cannot exist.

J. R. HOLT.

St. Louis, Mo.

VI.

To the Editors of The Outlook:

In the article entitled "The Facts," in The Outlook of March 13, it is said: "The responsibility for maintaining order and civilization in the Philippines was passed over to us the moment Dewey destroyed the Spanish force." It surprises me that you have not seen the statement of Mr. Williams, United States Consul at Manila, viz., that Aguinaldo was the only restraining power in the populous islands (excepting in a narrow strip including Cavite and Manila) from May 19 to August 13. He not only preserved the islands from excesses and riots by his arbitrary power, but gathered fifteen thousand of the army of Spain and brought them without injury to Manila for transportation. But for Aguinaldo, says Consul Williams, the Spanish forces, or army, would have scattered into the strongholds of the provinces and to the other islands, and for their capture and subjugation long time and many lives and vast treasures must have been expended.

United States Consul Wildman, of Hong-Kong, writing for "Harper's Weekly" a few weeks since, gives the same testimony relating to the efficient and valuable services of Aguinaldo during these three months in which he had supreme command in the entire island of Luzon. It seems to me that a leader who brought order out of confusion in these islands could do so again were our armies removed.

H.

Principal Booker T. Washington, of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, has been invited to deliver a lecture before the Birmingham Lyceum, of Birmingham, Alabama, upon some phase of the negro problem. The Lyceum is composed exclusively of the most cultured and

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intellectual white men and women of Birmingham, and their invitation to Mr. Washington is the very first, doubtless, which has ever been extended to a negro by any similar Southern organization.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

You say, in answer to "E. R. D.," February 25: "It would be also unjust to impute to the Church of Rome any such doctrine as the 'eternal damnation' of unbaptized infants. Individual opinions of that sort are on record, but the representative theologians held only this: that infants whose original sin has not been washed away in baptism are deprived of the beatific vision of God, while yet they are as happy as such a privation permits them to be." Sheldon in his "History of Christian Doctrine" says (Vol. II., p. 196), quoting Bellarmine, De Sacramentis (Lib. 1, cap. 22): "Whoever is not baptized, or at least does not desire baptism, is not saved, although it happens from ignorance or impotence." This, of course, leaves to the unbaptized dying in infancy no opportunity whatever to be saved. This conclusion Bellarmine draws in all its rigor. "The Church," he says, "has always believed that infants perish if they depart from this life without baptism." The ground of their condemnation he states thus: "Although it is no fault of children that they are not baptized, they do not perish nevertheless without fault of their own, for they have original sin [De Baptismo, cap. 4]. . . . The Trent Catechism plainly implies the same thing." This seems to be a very clear statement—at variance with yours. Being in what professes to be a History of Doctrine, it should be safe and reliable. Is it unsafe to accept this author's statement of the views of the Roman Catholic Church as to the fate of unbaptized infants? C. H. P.

A Roman Catholic friend, well versed in theology, to whom the foregoing has been submitted, writes us as follows:

The Outlook's answer is quite correct. The only difficulty with Sheldon is that he does not understand that theologians, when they speak of "perishing," or "not being saved," imply only the non-attainment of the *beatific vision*, which does not necessitate any punishment, and may imply a great deal of happiness.

We may add that the final words of this quotation are in close accord with the teaching of St. Thomas Aquinas, the highest authority in Catholic theology.

A friend of mine argues that matter is eternal; that it came into existence he knows not how, and that natural forces generated life. I claim that God is eternal, and that he originated matter and also life; of course I know not how, any more than my friend. My friend claims that his view is the more reasonable and comprehensible. What convincing argument can I bring in support of my position? J. F. E.

The doctrine of the eternity of matter has been held by some Christian philosophers, to whom the creative activity of God seems as eternal as his being. But if a man holds that matter is eternal and mind is not, that matter produces mind, instead of mind producing matter, we can suggest no short argument that will convince him. The case is described in one of Dr. Martineau's essays as "a mass of skeptic clouds, invincible by the keenest blasts of argument, which, by some rise in the temperature of the soul, will be silently dispersed."

Please inform me as to the facts back of the astonishing statement that follows, clipped from the "Western Recorder" (Louisville, Ky., Baptist). H. F.

"Union Seminary proposed to have a course of lectures for laymen by Professors Briggs and McGiffert. Four thousand laymen answered in regard to this course, and only five approved! They refused to go to hear those Professors. The Faculty was much disappointed, and the course has been abandoned. But the laymen go by thousands in the busiest time of the day to hear Joseph Cook and D. L. Moody."

We are authorized to say that the statement is false. The facts are these: The Seminary Faculty, acting in consultation with an undenominational Committee of the Federation of Churches, tentatively proposed a series of lectures by five clergymen to persons desirous of training for Christian work, together with a plan for a three years' period of study in evening classes. Professors Briggs and McGiffert were among the five lecturers. There has been a postponement, but no abandonment of the plan.

How does your idea of the Sonship of Christ, given on page 610, March 11, differ from the view held by the Unitarian denomination? K.

Our statement in reply to the question, "In what sense was Christ the Son of God?" was: "Supremely so in the ethical sense, as animated by the Spirit of God dwelling in him in its fullness (Colossians ii., 9)." That there are Unitarians who would say the same we are aware. We are not aware that this is "the view held

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by the Unitarian denomination." According to our observation, the majority of Unitarians do not hold it; do not concede the ethical perfectness of Jesus. It seems, however, to be the Pauline view, as given in Romans i., 4, "the Son of God according to the Spirit of holiness." Whatever it may have been formerly, the specific characteristic of Unitarian views is not in points of ontology or metaphysics.

Referring to the communication of "F. N.," March 11, p. 609, "A Misunderstood Verse," Romans xii., 20, ". . . heap coals of fire on his head," I ask if we are not to read that verse in the light of the familiar uses and effects of fire? With the Oriental people fire was perhaps chiefly used to *melt* or *soften* metals. The form or character of minerals was *changed* by the aid of fire. The refiner and purifier of gold and silver is mentioned by some of the prophets with a moral application. Did not St. Paul say, in effect, Overcome enmity with kindness; *change* your enemy into a friend? X. Z.

This is strongly confirmatory of the explanation we then suggested.

On the ground of an address you made at a recent prayer-meeting in Plymouth Church, you are regarded here as a Spiritualist, especially by those of that faith. So also are Drs. R. Heber Newton and Minot J. Savage. Will you please give me your opinion of Spiritualism, and that of Drs. Newton and Savage? Can you three be properly classed as Spiritualists? *

We do not think that either R. Heber Newton or Minot J. Savage can properly be classed as Spiritualists. Certainly Lyman Abbott cannot be so classed. In the address, as reported, he said explicitly: "The more that this faith comes to me, the less I believe in what men call Spiritualism."

1. Can you tell me where I can get a Protestant hymn-book in the French language? 2. Are the monergistic and synergistic views of regeneration opposed, or only two sides of one truth? J. G. M.

1. Address the Rev. A. V. Wittmeyer, 1018 Lexington Avenue, New York. 2. They differ in the emphasis which they severally lay on the complementary facts of God working in man and man working with God.

Will you please give the reason or authority for the following statements which have appeared in The Outlook? 1. The following in an article on Paul, by Dr. Lyman Abbott, in The Outlook for January 8, 1898, page 120: "We can easily reconstruct the conception of Christianity which came to Paul. It was something like this: A child, a boy, born out of wedlock, and with the stamp of a bastard on him, has appeared in Palestine." 2. The following from an editorial in The Outlook for January 28, 1899, on the "Silence of Christ:" "They sneered at him as a bastard; he received the sneer in silence."

G. M. J.

1. The representations of Jesus Christ contained in rabbinical literature. 2. John viii., 41.

Please tell me to what Dr. Abbott referred in his sermon, "A Confession of Faith," when he declared that he did not believe that "Christ suffered and died to produce a moral impression on mankind" (page 595).

C. W. J.

His meaning is defined by the sentence in the context following: "No, Calvary is not a spectacular drama enacted before the world to bring tears to men's eyes." So, on the following page, Dr. Abbott says of Christ's sacrifice: "I see no theatric exhibition. . . . I see the heart of the Almighty eternally kind."

Was the fall of man foreordained by God, in order that the glory and honor of his redemption should be attributed to the sacrifice of his Son Jesus Christ? C. B.

The fall of man was doubtless included in the eternal purpose of God, and so was Jesus's life and death of sacrifice for men's salvation; but each is to be viewed as instrumental to the ultimate divine end of the spiritual creation, when man shall be fully formed in the moral image of God, "to the praise of the glory of his grace."

Will you tell me the best references for a study of the Greek Church?

S. A. W.

Stanley's "Lectures on the History of the Eastern Church" is a classic. See also Schaff's "Creeds of Christendom," and Lady Lechmere's "Synopsis," containing the prayers, liturgies, and offices of the Greek Church (Griffith, London, 6 shillings). Besides this, consult the various works on the History of the Church—Schaff, Fisher, Moeller, etc.

The speech of Lord Macaulay's to which your correspondent "A. M." refers was delivered on the 9th of March, 1843, on the subject of the restoration of the Gates of Somnauth, and is to be found in the edition of Macaulay's Speeches revised by himself.

A. W.

What is the authorship of the lines,

"Though every channel of the State
Should almost choke with golden sand"?

E. V. F.

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For the Little People

Dame Nature's Recipe

By Rachel G. Smith

Take a dozen little clouds
  And a patch of blue;
Take a million raindrops,
  As many sunbeams, too.

Take a host of violets,
  A wandering little breeze,
And myriads of little leaves
  Dancing on the trees.

Then mix them well together,
  In the very quickest way,
Showers and sunshine, birds and flowers,
  And you'll have an April day.

Polly's Tantrum

By Bertha E. Bush

Polly was a pretty green parrot with red wings and yellow head. Susie was a pretty little girl with blue eyes and dainty aprons that were very clean when she had not been making mud pies.

Polly had come to Susie's house while her mistress was away on a visit. Susie thought Polly very funny, she could do so many things. She would laugh in a man's voice and then in a woman's voice, cry like a baby, whistle, scream out, "Polly wants a cracker! Polly wants a firecracker! Polly wants a cracker-jack!" and do so many things that Polly never tired of watching her.

In most ways Susie was a pretty good little girl, but in one way she was very bad indeed. When people did things which did not please her, she would throw herself down on the floor and kick and scream and behave like a little wild beast instead of a nice little girl. Her mother was very much mortified to have her little daughter act so badly, but she had not been able to stop it.

For three weeks after Polly came, Susie was very good indeed, and her mother was beginning to feel quite encouraged. Then a bad week began, and nearly every day Susie had a tantrum. Polly watched her from her cage with her cunning yellow head thrust far out from the bars.

One afternoon Susie had gone home with her aunt, and Susie's mother sat sewing. The house was very still. Suddenly there was a tremendous noise from Polly's cage—scream after scream. Susie's mother thought surely the parrot was being killed. She rushed into the dining-room. There, on her back, in the bottom of the cage, lay Polly, kicking and screaming and behaving just as Susie did in one of her tantrums. When she saw Mrs. Benton, she screamed harder than ever. Then she laughed, "Ha, ha, ha!"

Mrs. Benton was very much ashamed, and covered the cage with a black cloth. Then Polly kept still, but she had another tantrum the next day, and the next. She seemed to think it was very funny. But Susie and her mother did not think it funny at all.

"Do I act like that, mamma?" said Susie, with a very red face, and Mrs. Benton had to say "Yes." Then, for the first time, it came into the little girl's mind what a shameful way it was to behave, and she really resolved to be good. Now, when she feels the tantrum coming, she makes haste to drive it away, for, she says, "Polly is littler than I, and I mustn't teach her bad things."

And so Polly's bad behavior did a great deal of good.

The Sparrows and the Policeman

Sparrows live by the thousands in the parks in New York, and grow very tame. They will fly almost at one's feet to pick up a crumb, and in summer will bathe in the fountains almost within reach of one's hand. The other day a lady living opposite one of the parks raised a window with a spool of thread in her hand. She dropped it; it unwound as it fell, and almost before it reached the sidewalk a sparrow had caught the thread in his bill and flew away, the spool rapidly unwinding. In a minute another sparrow had caught the thread, and away he flew. Another joined him, and in five minutes at least a dozen sparrows held the thread, flying gayly about the low bushes and the trees, tangling the thread in the twigs and weaving a web, part of it crossing a path. A park policeman came along and found his way

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barred. A small boy stood near, but on the other side of the obstruction. Immediately the policeman grew angry and accused the small boy of tangling the thread across the path to annoy the people who were walking. The boy declared he did not know how the thread came there, but the policeman would not believe him, and was going to arrest him when the lady came and explained that if any one was to be arrested it should be the sparrows, for they had taken her thread and tangled it on the bushes as they flew back and forth. The sparrows were still chatting in the trees overhead, and the policeman, looking up, saw the thread in their bills. He did not arrest the sparrows; he probably knew that he would have difficulty in catching his prisoners and getting them to the station-house.

An Industrious Crow

A lady has written an account of a pet crow from Venezuela. This bird in its own country is called a "rice-bird." The lady had a number of birds of the wood which she had trained. On the piazza of her home she had an empty cage which became a play-house for her birds, especially the crow. This crow found constant amusement in braiding in and out, through the wires of the cage, rags, thread, and bits of worsted. Among the members of this bird family was one called a "moriché," who admired the crow and tried to imitate him. He would work hard to lace the threads and bits of rag he picked up into the wires of the cage, but made a different weave from his friend, the crow, who not infrequently carefully picked all his work out. One day the lady found the crow and the "moriché" each at work dragging and rolling a spool of coarse thread from the room to the piazza. She took the spool from them and put it back in the basket. She was away from home for a day, and when she came back she found that several strands of the thread had been carried from the cage to the arm of a big chair. The crow sat on them, regarding his work with satisfaction. The thread had not been broken, but the end carried back and forth patiently until cage and chair had been sewed together. As a reward, the lady would not allow the chair or cage to be moved lest the strands should be broken.

A Small Engineer

The smallest creature that God has made is interesting if we know how to study its habits. Some engineers discovered a wasp dragging a dead spider along through the grass. It was most difficult, for the spider was so much larger than the wasp. After it had dragged the spider some distance, it left it on the ground. One of the men said, "It has lost its way, and is trying to find its home." In moving about one of the men had stepped on the wasp's ground-hole, covering it with three or four blades of grass, which obstructed the way to it. The wasp nipped and nipped until he had cut them, and then he pushed them aside. He now went back to where he had left the spider, and walked around it. "He is measuring it, to see how much larger he must make the hole," said one of the men. He was right. The wasp went back and worked until he had made the hole much larger. Then he brought the spider close to it. He discovered that the hole was still too small, and enlarged it again, nipping earth and grass until the hole was large enough; then, suddenly and hurriedly, he dragged the spider to the edge of the hole and disappeared into it, dragging his prey after him.

If only we would wait and watch patiently, we should soon learn that every insect, every animal, that God has made is worthy of our protection and interest.

Blue Jays

The blue jay is a beautiful bird, who flits about from bush to bush, tilts on twigs, hops on the fences, and looks like a bit of the blue sky darting through the evergreens when he stays with us in winter. His song is not as beautiful as the song of many of the other birds, and there are people who would call the blue jay a scold. Whispers have been heard that the blue jay is cruel—even so cruel as to steal young and helpless birds for food. A gentleman who has made birds a study says that this is not true; that out of several hundred birds carefully examined, he found that only three were guilty of this practice; that the blue jay loves worms and seeds far better than meat for food.

The jays seem to enjoy conventions. They will assemble in great numbers, and appear to talk all at once. When these conventions assemble in the woods, you

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can hear them at a distance. Now the spring has come to the North, and the blue jay will make bright spots in the lawns and the trees. Would it not be kind to spread a table for him out in the garden?—so easily done: just keep a place spaded where he could find grubs and worms. He would pay for the trouble.

The Home Club

The Public Demand

The Consumers' League has followed the women's clubs in forming State and National federations. Naturally, the League in New York is the strongest in numbers and influence. New York is the center of the clothing trade, and of the sweatshop system. The possibility of the latter evil is kept constantly before the people of the city through the reports of the Health Board. Just now the discoveries made in the tenement-house regions through the health inspectors indicate the dangers which threaten the homes of this country by the dissemination of disease through the sale of garments. The inspectors found hundreds of these unfinished garments used as beds and bedding in the tenement-house homes which are at the same time workshops.

The State Factory Inspector, in his last annual report, states that the garment-making industry in the State of New York gives employment to 103,544 persons and employs millions of capital. This industry is brought into closer contact with family life than any other. How it is conducted, under what hygienic conditions, is of vital interest to every intelligent woman. Wealth is no protection. It is stated that the expensive underwear sold only to those who do not consider cost is often pressed in tenement-house homes, even when not made there. Thus the imported underwear reaches the wearers via the tenement-house pressers.

It is hoped that the power the League represents will result in the acceptance of a label, to be known as the Consumers' Label, by all the manufacturers of ready-made garments; this label to be used only by those whose factories and workrooms are kept clean and wholesome. The members of the League, by demanding some such sign, and refusing to purchase any garments that do not bear the label authorized by the League, or its equivalent, may hope to protect their homes from disease.

There are many earnestly interested in the standards the League represents who do not believe that the consumers' label meets all the needs of the workpeople and of the consumer. These would have the label a trades-union and consumers' label; this would mean not only that the sanitary conditions were of the right character, but that living wages were being paid.

As the result of the agitation, some houses have put on their ready-made garments their own label, which certifies that the garments were made under their supervision in their own workrooms, and not in sweatshops. One man has shown his wisdom by inserting the following in his advertisement: "To put right on the baby, as if they were made at home. The cleanliness of the factories in which they are manufactured is an important feature of our system by which these dainty little garments are produced at so little cost." That public sentiment can regulate any department of life the above declaration partly shows. If the buyers demand certain things, and are willing to pay for what they demand, the seller will gratify principle or whim.

The women of the country have the control of the garment-making industry. Only what they are willing to buy will be sold.

One Mother

Dear Outlook: These few ideas, gained in training our own little family, may be of interest to other fathers and mothers. As regards impertinence to servants, a wholesome respect for older people, early inculcated, should nearly prevent it. When it does occur, my course is to take my child alone and endeavor to beget in him a different state of mind. That done, he must show by word and deed that he regrets his action. Some kindly service that the little hands or feet can render seems necessary to this lesson.

In fitting punishments to misdemeanors, I find tying the hands too slight to be of effect. Washing the mouth with soap is good, but,

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whatever punishment is used, it should be impressive to the child. Too frequent punishing of any kind dulls this impressiveness. Take, for instance, the biting habit before mentioned in these columns; we tried biting the offender, but to no avail. Then, father and mother together, we took the little boy of three and told him that his teeth were not made to bite his brother. If he used them in that way, we would have to file them or pull them out. The big black file and formidable pincers impressed the child, and he never bit again. Had he done so, the black file would have had to be used, but, I am sure, ever so little would have been enough.

Father and mother work together in love, and with the firmness and gentleness of the Lord. A MOTHER OF FOUR.

There is so much that is wise and just in the system of training outlined in the above letter that it seems almost ungracious to criticise any of its suggestions. The threat to file or pull a child's teeth for any offense, no matter how great, is a very serious blunder. A threat is always a sign of weakness; it is the acknowledgment that the parents' inventiveness has reached its limit; an acknowledgment of the inadequacy of the measures used to overcome the fault, or of the spirit and persistence of the mode of punishment adopted by the parents. To employ a punishment which inflicts physical injury is to be cruelly unjust. To threaten that which we will not execute is to weaken our moral influence on the one we attempt to govern.

It is a question whether the habit of biting may not be due to nervous excitement, and whether the regulation of play and food should not be a part of a system of cure. Children are rarely ugly by nature. They are made ugly through some environment that works injustice or seems unjust. The cure of evil habits is, more often than we know until we have studied the offender from the physical standpoint, a matter of health, or of mental training.

The Field of Highest Development

To attain perfection in the art of homemaking is worthy the ambition of every woman whose privilege it is to be a homemaker. And this is possible, irrespective of the income of the house, for the secret of perfect art is perfect proportion, in values placed in their right relation.

To secure the abilities that go to make the perfect homemaker requires more gifts brought to a high degree of development, more thorough training and mental equipment, than does any other office or profession open to women. One is tempted to assert that such a homemaker's executive ability must be that of a railroad president, her financiering ability that of a banker, her diplomacy equal to that of a Minister to a foreign court; for the elements to be harmonized range from kitchen to nursery, with many outside interests that affect the home more or less closely. Perfect homemaking runs from plumbing to literature. The woman who can guide the reading of a family so that it supplements the work each is doing, and yet broadens the interest and sympathies of the family, so as to keep the members in touch with today's problems while the claims of culture are being duly considered, needs almost as much knowledge and training as are in a modern university. The care of the house, of food and its preparation, demands familiarity with the literature of chemistry, and the ability to apply laboratory methods. To keep a balance in the use of time and strength which will leave a reserve of both is the final test of the intelligence. And no home is perfect that has not in it a dominant artistic taste based on the adaptation of color, form, purpose, cost, to the ultimate good of the whole. Every home ought to combine the expression of every art and science. When all this has been attained, the highest is yet to be reached—the ability to love without reserve, to be wisely blind when sight would mean unhappiness and friction; to love and not wait for the return; to see ambition for a loved one thwarted, and not openly rebel; to accept defeat without complaint when the way to avoid it had been clearly seen and pointed out; to live each day with a dominating purpose to secure the happiness of each member of the family; and to do this, not as the servant, but as the queen; to wear the crown and wield the scepter, and yet serve—all this is possible for every woman who stands in the right relation to her home and family.

Where in life is there an opportunity to reach this development of womanhood outside of the home? Where, outside of the home, is there such return made for this devotion and development?

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Ralph Waldo Emerson, in his Essay on Eloquence said in speaking of a man whom he described as a Godsend to his town. "He is put together like a Waltham Watch."

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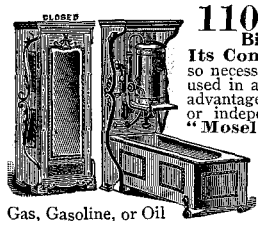

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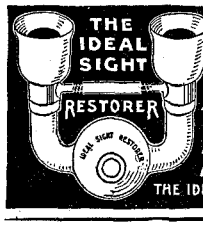

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